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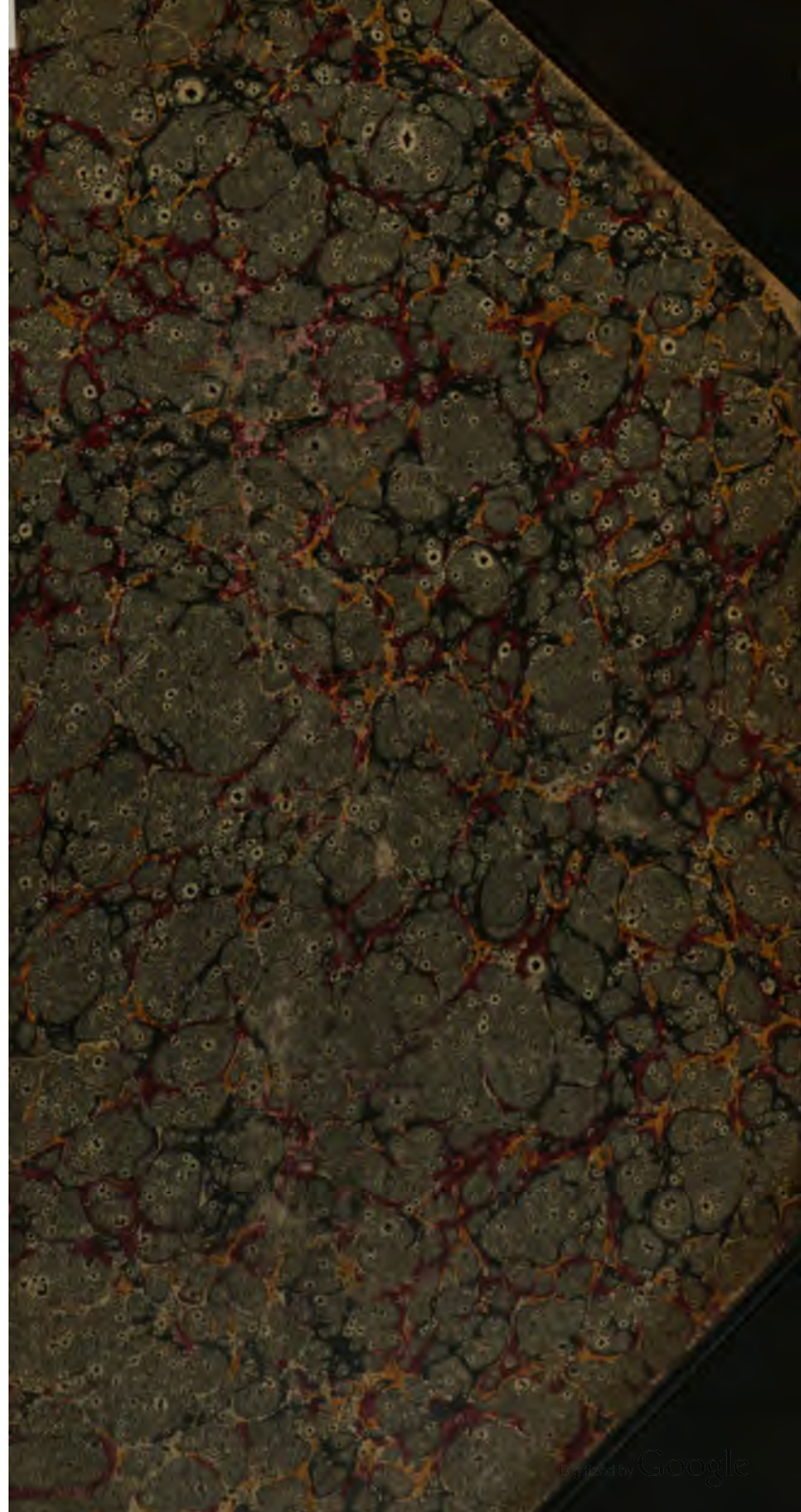
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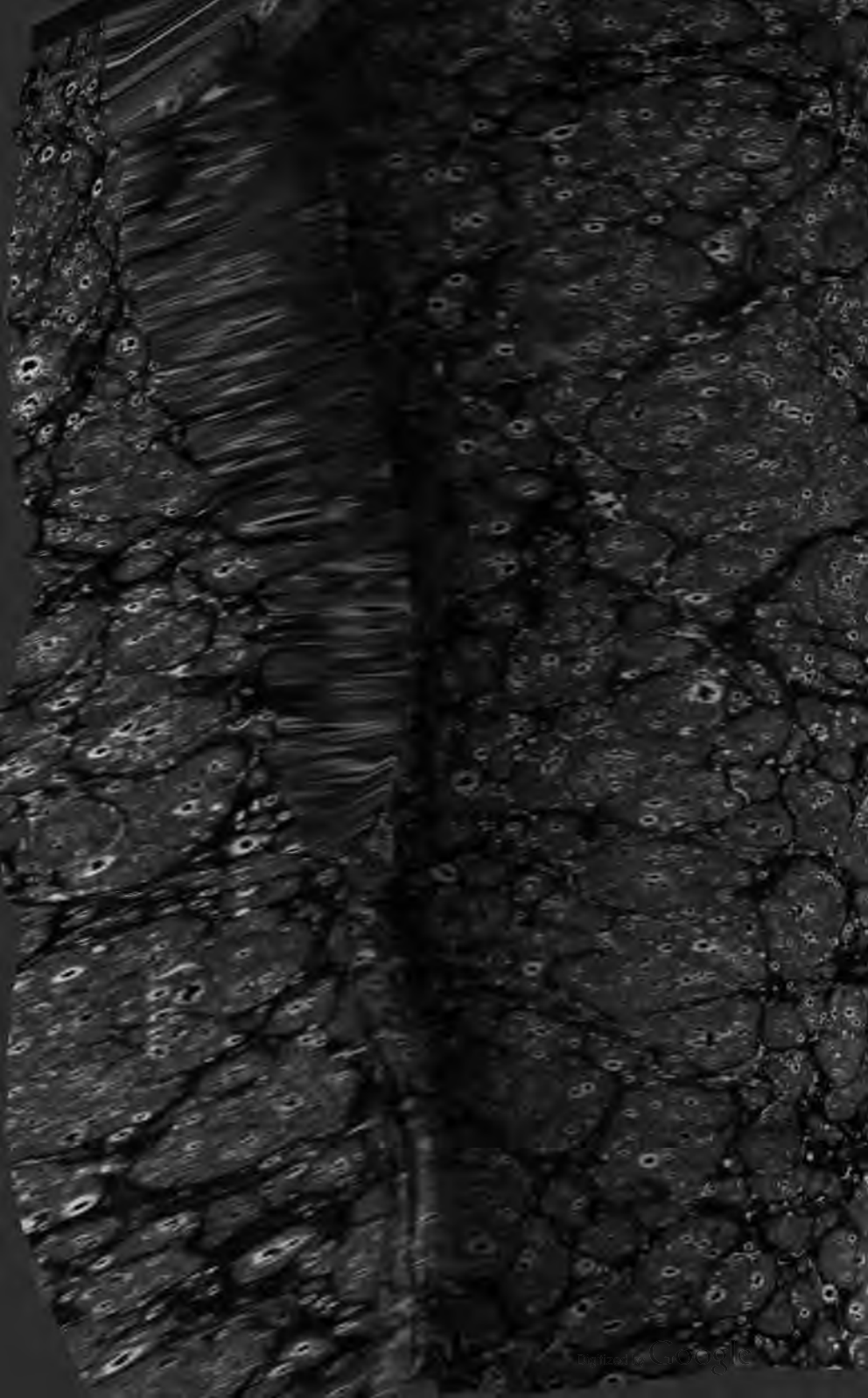


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# THE EXPOSITOR.



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# THE EXPOSITOR.

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## BALAAM : AN EXPOSITION AND STUDY.

### III. *The Conclusion.*

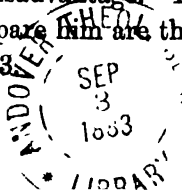
WE have now studied all the Scriptures which relate to Balaam, and if our study has added but few new features to his character, it has served, I hope, to bring out his features more clearly, to cast higher lights and deeper shadows upon them, and to define and enlarge our conceptions both of the good and of the evil qualities of the man. The problem of his character—how a good man could be so bad and a great man so base—has not yet been solved ; we are as far perhaps from its solution as ever : but something—much—has been gained if only we have the terms of that problem more distinctly and fully before our minds. To reach the solution of it, in so far as we can reach it, we must fall back on the second method of inquiry which, at the outset, I proposed to employ. We must apply *the comparative method* to the history and character of Balaam ; we must place him beside other prophets as faulty and sinful as himself, and in whom the elements were as strangely mixed as they were in him : we must endeavour to *classify* him, and to read the problem of his life in the light of that of men of his own order and type.

Yet that is by no means easy to do without putting him to a grave disadvantage. For the only prophets with whom we can compare him are the Hebrew prophets ; and Balaam

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was not a Hebrew; he was not bound, and therefore he must not be judged, by their law; he had no part in the special election and grace vouchsafed to them. And, again, it is not easy for us to judge even *them* fairly. They were men of another race and an inferior dispensation to ours; they are separated from us by the lapse of long centuries; the conditions of their life were different from those with which we are familiar: and all this adds immensely to our difficulty in framing any just estimate of them. We should be guilty of a monstrous injustice were we to apply the standards of to-day even to the English statesmen and men of letters of a hundred to a hundred and fifty years ago; to Fox, Chatham, Walpole, not to mention such creatures as the Duke of Newcastle and Lord Bute; to Dr. Johnson, Steele, Goldsmith, Addison, Pope, Swift, and still more to the poor wits and scholars of Grub Street and the Dunciad. But how much more monstrous would be the injustice of applying the only standards with which we are thoroughly familiar to the Oriental statesmen and prophets of from two to four thousand years ago? Throughout our endeavour to form an estimate of Balaam's character, then, we must, if we would be just to him, make large allowance for the inevitable and immense differences of race, condition, custom, and age, which divide him from us; while even in our comparison of him with Hebrew prophets we must make still further allowance for the fact that he was not of the seed of Abraham, and possessed none of those advantages of the Jew over the Gentile by which St. Paul affirms<sup>1</sup> that the former was benefited "much every way."

It has been the fashion to speak of Balaam as combining in himself, to a rare and unexampled, if not to an impossible, degree, functions, qualities, and impulses the most contradictory and opposed. Nevertheless, while admitting that few men have combined in a single nature so many

<sup>1</sup> Romans iii. 1, 2.

different and opposed characteristics, I am prepared, not to affirm only, but to demonstrate, that we find in him no contradictory qualities save such as may be found in other prophets of the Old Testament, and, I might almost say, none but such as are common to man.

1. One of the first combinations by which the student of Balaam's career is startled and perplexed is, that one and the same man should be "a diviner, seeking omens and auguries, and interpreting them after the approved methods of the ancient East, and yet a prophet who heard the words of God and saw visions from the Almighty; a soothsayer, affecting to forecast, if not to control, human destinies, and yet a seer familiar with the ecstasies of the prophetic trance, to whom the inspiration of the Almighty gave understanding of things to be."<sup>1</sup> Yet a thousand years after his time Micah affirms<sup>2</sup> not only that the recognized prophets of Israel exercised the arts of soothsaying and divination, but even that these prophets "*divined for money*,"—the very sin charged upon Balaam,—while yet "they leaned upon Jehovah, and said, Is not Jehovah with us? No evil can fall upon us." Nor, strange as it may seem, is it hard to see how these two functions came to be conjoined; how what we should call religion and superstition came to be blended in a single mind.

The soothsayer, the diviner, was not *then* the impostor he has now become. In those early ages he was sincerely convinced that the will of God was disclosed in omens and auguries; in the flight of birds, for example, as they rose to the right hand or the left, in the movements and conjunctions of the planets, in the falling of the lot, in the state of the sacred entrails of beasts offered in sacrifice, in the intuitions of the thoughtful and forecasting mind, in portents, in dreams, and in the unwonted ecstasies of sensitive and holy souls. Conscious of the unity of the universe, observing how

<sup>1</sup> See Vol. V. page 1.

<sup>2</sup> Micah iii. 7, 11.

all things play into each other and form parts of a connected whole—like the alchemists and wizards of the Middle Ages, he believed that the fates of men and of nations might be read in these and similar omens by those who had acquired the art of interpreting them. The sagacity of birds and beasts, for instance, their quick sense of approaching changes in the physical world, naturally led him to infer that from their cries and motions dumb yet speaking hints might be collected of every kind of change that was at hand, and to attribute to them a certain prescience even in human affairs. And if by the study of these ominous phenomena the diviner could foresee things to come, why might he not also advise courses of action by which the blows of adverse change might be evaded, and those who consulted him might put themselves in a posture to benefit by vicissitudes which, to the uninstructed, would bring only sorrow and fear and loss? Why might he not thus in some measure control events as well as foresee them, shape as well as forecast the future; and by persuading men to adapt themselves to the will of God, secure for them the blessing of his favour, a heart unvexed by fear of change, a heart made bold and confident by the sense of being at one with Him, admitted to the secrets of his counsel, familiar with the determinations of his providence?

If, in addition to this devout belief in omens as indicative of the Divine Will, we remember that the man who was prophet as well as diviner made it "the chief business and market of his time" and studies to discover the moral principles by which the world is governed, and cherished a steadfast and growing belief in the ultimate victory of those principles, let appearances contradict it as they would, we shall no longer wonder that to a diviner such as Balaam, to a man thus devoutly seeking to acquaint himself with the will of God, God should at times reveal his will in dreams, in visions, in thoughts and words clothed with an

authority which convinced him that they were the immediate gift of Heaven. To whom *should* the God of all wisdom speak if not to these earnest seekers after the highest wisdom? To whom should he reveal his righteous will if not to these ardent lovers of righteousness?

To us, indeed, who no longer look, and no longer need to look, for intimations of his will to dream or oracle or seer, it may be easy to denounce this faith in omens and auguries as rank folly and superstition; but before we brand Balaam as superstitious, before, at least, we condemn him for his superstition, let us remember that even to-day it is hard to find any man of Eastern race who does not blend this faith in omens, in auspicious and sinister signs and influences, with his religion, however pure and simple his religion may be. Let us remember that there are few even of the Western races, however long they may have held the Christian Faith, who do not cherish the same superstition, often in grosser forms than he, as we have only to travel in Italy or Spain to discover. Let us remember that even here in England, the very focus of civilization and Christianity as we esteem it, whole classes are imbued with it, that hardly any class is wholly free from it; that our sailors still have their lucky and unlucky days; that our peasants and maidservants still consult the wise woman or the fortune-teller; and that even among those who hold themselves too wise to need the aid of Religion there are at least some who are the dupes of the mesmerist and the spiritualist, or who pet and dandle some private superstition of their own. Or, if we would learn once for all that the most sincere and earnest piety is not incompatible with the superstition of divination, let us remember that John Wesley, one of the most sensible and practical as well as one of the most devout of men, "the first to reject what was extravagant, the last to adopt what was new," used to guide his conduct, whether in the ordinary events or in the



great crises of his life, by drawing lots, or by watching the particular texts at which his Bible fell open.<sup>1</sup>

With these facts well in mind, we shall be in no haste to conclude that Balaam was an impostor, or even that he was without true religion and piety, because he sought to ascertain the will of God by the study of omens and portents; nor shall we pronounce him unworthy to be a prophet, and to receive words and visions from the Almighty, simply because he was versed in the arts of divination, arts too, be it remembered, the inferiority of which he was forward to acknowledge the very moment he recognized it.<sup>2</sup>

Nor is it in the least difficult to adduce a case parallel to his even from the goodly fellowship of the Hebrew prophets. The character of Saul, the first king of Israel, presents us with a problem as profound and perplexing as that of Balaam himself—a problem of which our great poet Browning has given us so admirable a study that I have often wondered why he has not made the Prophet of Pethor the hero of one of his poems. For Saul was not chosen to be King simply because of the beauty of his person, or because of his superior stature. There were rare capacities, royal gifts, “in the choice young man and goodly” whom Samuel anointed to be “ruler over the Lord’s inheritance;” capacities for the highest spiritual, as well as for the highest political and military functions. And once at least we know that he too saw visions from the Almighty, and heard words from the Most High. While the royal chrism was still fresh upon him, when he turned his back to go from Samuel, as he went down the hill to Gibeah, “behold, a company of prophets met him, *and the Spirit of God came upon him,*” as it came upon Balaam,<sup>3</sup> “*and he prophesied among them.*” For a time he

<sup>1</sup> Green's *Short History of the English People*, chap. x.

<sup>2</sup> See comment on Numbers xxiii. 23.

<sup>3</sup> Num. xxiv. 2.

rose into his truest and highest self. God gave him another heart, and he became a new man.<sup>1</sup> Yet what was his after life but a long rebellion against the God who had thus exalted him, until the Spirit of the Lord departed from him, and an evil spirit troubled him?<sup>2</sup> How low must *he* have fallen, how far from all righteousness, who, after having known Samuel, the grave and reverend founder of the schools of the prophets, and after having himself received inspirations from on high which quickened him to ecstasy, stooped to the meanest, the most venal and imposture-ridden, form of divination—a form so base and mercenary that he himself had forbidden it on pain of death—and consulted the witch of Endor, a poor wretch who fooled and plundered rustics by her spells and incantations, her mock apparitions, her ventriloquial illusions! Yet, who that reads David's "Song of the Bow," his elegy over the fallen king, can doubt the original greatness of the man, or pronounce him a wholly unworthy organ of the Divine Spirit? But if Saul were a prophet, why not Balaam?

2. A second anomaly in the character of Balaam by which we are staggered and perplexed is, that he should be at once a good man and a bad; "a man of God who, in the face of all threatening and allurements, professed that he could not go beyond the word of the Lord his God, to do a small thing or a great, and who, in the teeth of his own most clamorous interests and desires did consistently speak the words that God put into his mouth, and yet a man of God who was disobedient to the word of the Lord," who sought to evade the duty with which he was charged, and, while faithful to the letter of the Divine command, was unfaithful to its intention and spirit.<sup>3</sup> And yet the very words in which I have stated this anomaly reminds us of the unnamed Hebrew prophet<sup>4</sup> who, in the days of Jeroboam,

<sup>1</sup> 1 Sam. ix. 1-13.

<sup>2</sup> *Ibid.* xvi. 14.

<sup>3</sup> See Vol. I. page 1.

<sup>4</sup> 1 Kings xiii. Any one who reads this Chapter attentively will find many

cried out against the altar at Bethel : for he too delivered the message which God had put into his mouth with the most splendid fidelity, risking his very life, and yet could not be true to the charge, Eat "no bread (in Bethel), nor drink water," and lost his life, not by his fidelity to the Divine command, but by his infidelity to it. It is he, and not Balaam, who was originally described as "*a man of God who was disobedient to the word of the Lord.*"

And if Balaam is to be condemned as a sinner above all men because, though he saw visions and heard words from God, he nevertheless wanted to curse the people he was bound to bless, and studied how he might evade the spirit of the injunction he had received from the Most High, what are we to say to Jonah who first tried to flee from the presence of the Lord rather than deliver the warning to Nineveh with which he was charged, and then was "very angry" with God because he did not destroy "that great city in which were more than six score thousand little children and also much cattle," and who seems to have thought less of the destruction of that vast multitude of living men than of that of the quick-springing gourd which sheltered his head from the heat of the sun? Was not this a prophet of like passions with the other, as mean and selfish, but not as great, although the son of Amittai was a Hebrew, and lived in the light of a period nearly a thousand years subsequent to that of Balaam?

Nay, more : are Balaam and Jonah the only two men, or even the only two good men, who, while seeing and approving the better course, have taken the worse ; who have

points of close similarity between the history of this Prophet and that of Balaam, in his bearing before the hostile king, in the predictions he uttered, in the very terms in which he refused the reward offered him by Jeroboam, in his temptation and fall ; while in the contemptible old prophet who lied unto his "brother," and betrayed him to his death, he will recognize a far worse man than the son of Beor. Such a reader will do well to peruse also the sequel of this strange story in 2 Kings xxiii. 15-20.

left the path of righteousness to fall into the pit of transgression? Do none of *us* ever attempt to evade the pressure of unwelcome duties and commands, and seek how to take our own way and to gratify our own desires without altogether breaking with God and his law? Is even that special device of keeping a command in the letter, yet violating it in the spirit, wholly unknown in what we justly call "the religious world," since its denizens are at least as worldly as they are religious, and may be equally sincere both in their worldliness and their religion? We have only to recall men whom we ourselves have known to find many parallels to that combination of good with evil qualities which we have observed in Balaam; we have only to examine our own hearts to find a key to the anomaly which perplexes us in him.

3. But let us pass from these general considerations, and take up the two specific sins with which Balaam is charged, the two special anomalies which have made him an enigma to us; and see, here again, whether we cannot classify him, whether we cannot match him with other prophets as favoured and yet as faulty as himself; whether even we cannot find in ourselves the very complexities which puzzle us in him.

One of the sins brought home to him with extraordinary force and bitterness in the New Testament Scriptures is his venality. And it is impossible to study his career, and to note his ardent love and admiration of righteousness, yet not be struck with surprise and shame at discovering that he loved the wages of unrighteousness, and was capable of prostituting his rare and eminent gifts for hire. Still do we not find this same strange and pitiful combination of piety and covetousness in Jacob, who was surnamed Israel, "the Prince with God," and from whom the whole seed of Abraham have derived their name, and perhaps something more than their *name*? No candid student of



his history can deny that even from the first Jacob shewed a singular appreciation of spiritual things, a singular ambition for spiritual primacy and honour. Nor can any man who accepts the Bible record of him doubt that dreams and visions of the most ravishing beauty, pregnant with the most profound spiritual intention and promise, were vouchsafed him; or that, at least when he blessed his sons from his dying bed, his eyes were opened to behold things that were to befall them and their children years and centuries after he himself had been gathered to his fathers. Even the oracles of Balaam do not surpass the long series of dooms and benedictions which Jacob was then moved to utter.<sup>1</sup> Yet what was his whole life but, on the one side, a constant endeavour to enrich or secure himself at the cost of others, by superior craft or superior force; and, on the other side, a Divine discipline by which that worldly and grasping spirit was chastened out of him, in order that his genius for religion might have free play?

And, again, who can deny that this love of money, this covetousness which is idolatry, this selfish and grasping spirit, is of all sins that which always has been, and is, most common and prevalent in the Church, and even among sincerely religious men? It clothes itself with respectability as with a garment, and walks often unrebuked, often flattered even and admired, in almost every assembly of the saints. How many of *us* are there who, if we love righteousness, also hanker after the wages of unrighteousness, after the opulence, the gratifications, the success which can only come to us through a selfish and worldly, *i.e.* a sinful life! No transgression is more common than this among spiritual men, though none is more fatal to the spiritual life, since none renders a man more impervious to the rebukes of conscience or the warnings of the Word and Spirit of God.

<sup>1</sup> Genesis xlix.

Or take that other and grosser crime which we have seen brought home to Balaam, the sensuality that made the foul device by which the early innocence of Israel was debauched, familiar, or at best not impossible to him. Is it difficult to find a parallel to that? It would not be fair, though many would think it fair, to cite the example of David's well-known sin; for no sin was ever more deeply repented than his, as few have been more terribly avenged. But think of Solomon; think of the beauty and promise of his youth. Recall his choice of a wise and understanding heart above all the luxuries of wealth and all the flatteries of power. Read his wonderful prayer when he dedicated himself and all the resources of his kingdom to the service of Jehovah, and invoked a blessing on all who at any time and from any place should turn to the Temple and call on the name of the Lord. And then remember that this most religious king, this great prophet who "spake three thousand proverbs and whose psalms were a thousand and five,"<sup>1</sup> to whose heart God gave a largeness like that of the sea,<sup>2</sup> sank into the very sin of sensual idolatry with which Balaam betrayed Israel, suffering his wives and concubines to turn away his heart from the Lord his God, till at last he fell from his harem into his grave, an unloved tyrant, a jaded voluptuary, and probably a believer whose faith was shot through and through with a pessimistic scepticism.

Nor is this craving for sensual indulgence one of those defunct sins against which we need no longer strive. After covetousness, in its more or less pronounced forms, no sin is more common than this even in the Church; though this, not being a respectable sin, cannot be carried to such lengths or be so openly pursued.<sup>3</sup>

<sup>1</sup> 1 Kings iv. 32.

<sup>2</sup> *Ibid.* iv. 29.

<sup>3</sup> It is curious to note that even in the first uninspired homily of which we have any record, the so-called "Second Epistle of Clement," the church of

These, indeed, are the two sins against which we are most constantly warned in the New Testament; and it is both curious and instructive to mark that between these two sins the writers of the New Testament see an occult connection, as if they were close neighbours, however far they may seem to stand apart, twin transgressions, although they wear so little likeness to each other. St. Paul ranks the sensual and the covetous in the same category more than once,<sup>1</sup> and hardly ever warns us against uncleanness without immediately adding a warning against covetousness;<sup>2</sup> and the author of the Epistle to the Hebrews,<sup>3</sup> after bidding us honour the bed undefiled, instantly adds, "Be ye free from the love of money, content with such things as ye have." But if there be this occult connection between these two forms of self-pleasing, we need not be surprised to find both in the man in whom we find one of them; while, if even Solomon, to whom "the Lord had appeared twice," commanding him "concerning this very thing, that he should not go after other gods,"<sup>4</sup> nevertheless suffered many strange women to turn away his heart after many strange gods, we cannot much wonder that in a far ruder age, and under far less pure and happy conditions, Balaam did not keep himself unspotted by this transgression.

I am not unaware that we rarely find so many anomalies, so many "jarring contrasts of incompatible qualities" in a single character as we have discovered in that of Balaam; nor do I wish to forget that we have had to look in many quarters to discover cases parallel with his. It is no part of my duty, or of my aim, either to make light of his

Corinth (in the second century) is rebuked for so "holding the essential sinfulness of matter as to deny the resurrection of the body, and to minimize the sinfulness of fleshly lusts." And no one can have forgotten the severity with which St. Paul rebuked their fathers for the selfsame sin.

<sup>1</sup> 1 Cor. v. 10, and vi. 9.

<sup>2</sup> Eph. v. 3; Col. iii. 5.

<sup>3</sup> Heb. xiii. 4, 5.

<sup>4</sup> 1 Kings xi. 9, 10.

transgressions, or to contend that there is no problem to solve before we can frame any reasonable estimate of the man. That a man so great in virtues and gifts should fall into vices so vulgar and glaring must always, I hope, remain in some measure a mystery to us. But I submit that in thus comparing him with Jacob and Solomon, with Saul and Jonah, we do, to a large extent, discover the class to which he belongs, and reduce our problem to more practicable dimensions. For these too were men of rare and eminent gifts, gifts which, as Browning says, "a man may waste, desecrate, yet never quite lose;" they were men chosen by God for distinguished and honourable service, men who were moved, taught, and chastened by his wise and holy Spirit; and yet, among them, they display the very vices and disgrace themselves by the very transgressions which we recognize and deplore in him.<sup>1</sup> And taking him for all in all, remembering and making due allowance for his age, his blood, his breeding, his temptations, I for one should hesitate to pronounce him a worse man on the whole than Saul, or Solomon, or Jonah. They had advantages denied to him. He had disadvantages—defects of will and taints of blood, a bias of hereditary habit, a license of custom, a force of temptation—unknown to them. If God could use and inspire *them*, why should He not call and inspire *him*? If God could make large allowance for them, and chasten them from their sins, and make their hearts perfect with Him before all was done, why should Balaam be "cast as rubbish to the void"? Why may not the same just and merciful

<sup>1</sup> "Is there not reason to doubt whether a natural predisposition to the cardinal virtues is the best outfit for the prophet, the artist, or even the preacher? Saints from of old have been more readily made out of publicans and sinners than out of Pharisees, who pay tithes of all they possess. The artist, the writer, and even the philosopher, equally need passion to do great work; and genuine passion is ever apt to be unruly, though by stronger men eventually subdued."—Morison's *Macaulay*, p. 57.

God have long since clothed him in the righteousness which he loved and desired, chastening him, in this world and in the next, from the taints which marred a character in much so high and noble, and not suffering a soul so capable and precious to perish everlastingly?

To the ordinary reader of the Bible, who has not carefully observed how graciously, and for what high ends, God condescends to use even the most imperfect and unlikely instruments, the main difficulty of this narrative springs, I suppose, from the fact that the pure Spirit of God came upon and possessed a man in whom there was so much that was impure, opening his eyes on visions so far-reaching, quickening in him powers so rare, and lifting him to the conception of a moral ideal so lofty. They can understand that, as we read in the Book of Wisdom (vii. 27), "Wisdom in all ages, entering into *holy* souls, maketh friends of God and prophets;" but they are staggered at the thought that this holy and divine Wisdom should enter into souls *not* holy, or even unholy. That difficulty has been in great part removed, I trust, by the cases I have already cited. But that it may be removed altogether, that it may be made clear and indubitable that God does deign to employ and inspire men far worse than Balaam, it may be worth while to refer to the gifts conferred upon the members of the Corinthian Church in Apostolic times, and to cite an instance which will put an end to all doubt.

The Corinthian converts were not by any means the pure and sinless persons we are apt to imagine all the members of the primitive Church to have been. They indulged themselves in a license which St. Paul had to rebuke with unsparing severity, admitting to their fellowship licentious and covetous men,<sup>1</sup> wrangling about meats, shewing off their gifts in church with emulous vanity, pouncing greedily on the food spread on their common

<sup>1</sup> 1 Cor. v. 11; vi. 15-20.

table, capable even of being "drunken" at the supper of the Lord.<sup>1</sup> And yet St. Paul says of them<sup>2</sup> that, when they came together, every one of them had a psalm, or a teaching, or a revelation, or a tongue, or an interpretation; and implies that they possessed among them all the gifts of the Spirit,—words of wisdom and knowledge, inspirations of truth, the faith which removes mountains, power to heal, power to rule, power to work miracles, power to prophecy.<sup>3</sup>

Yet even this is nothing as compared with the case of Caiaphas, the High Priest. It is almost impossible to conceive a worse man than the bad bold ecclesiastic who wore the robes of Aaron and sat in Moses' chair. It is on him mainly that we must lay the guilt of the Crucifixion, of the death of Him who knew no sin but went about doing good. And yet when this bad bold priest stood up in the hesitating Sanhedrin, and said, with a scorn he took no pains to conceal: "Ye know nothing at all, nor consider that it is expedient that one man should die for the people, and that the whole nation perish not"; we are expressly told: "And this spake he not of himself, but being high priest that year, he *prophesied*,—prophesied that Jesus should die for that nation, and not for that nation only, but that he might also gather into one the children of God who were scattered abroad."<sup>4</sup> So that the divinest prophecy of all time fell from lips as foul as any that ever breathed!

And why should we marvel at this grace and condescension as at some strange thing? We should rather take comfort from it and hope. Does not the Spirit of God strive with the spirit of every man, however guilty and depraved he may be, quickening in him pure memories and aspirations, gracious impulses and motions, seeking by all means to redeem him to the love and pursuit of righteousness? What hope would there be for us, what hope for

<sup>1</sup> 1 Cor. xi. 21.

<sup>2</sup> *Ibid.* xii. 10.

<sup>3</sup> *Ibid.* xiv. 26.

<sup>4</sup> John xi. 49–52.

the world, if God put his pure Word and his cleansing Spirit only into hearts already clean? Would his Word dwell in *our* hearts, or his Spirit abide with *us*? Instead of marvelling at the grace shewn to Balaam, and to men even more sinful than he, it behoves us rather to adore that grace, and to draw from it the inspiration of a hope that He who sitteth above the heavens, and in whose sight even the heavens are not pure, will come down and dwell in us if only, despite our manifold offences against Him, we are of a humble and a contrite spirit.

It might well seem as if it were impossible to carry our argument further; but there is still another stage to which we must pursue it, and that perhaps the most satisfactory and conclusive of all. For all the men who have hitherto been cited—Jacob, Saul, Solomon, Jonah—belong to a dubious class; there is not one of them whose character and fate have not been long and often disputed. I myself have heard it gravely discussed from the pulpit whether it were possible to entertain any hope of Solomon's ultimate salvation; and few of the evangelical clergy would hesitate, I suppose, to pronounce a damnatory verdict on Saul, although he was a king: Jacob is condemned every day by every bluff John Bull who prides himself, not always with sufficient reason, on his honesty and straightforwardness; and Jonah, who was perhaps as irritable as poets are said to be, is set down as but a sorry and peevish specimen of the prophetic race, to whom judgment may have long since been meted out in the very measure in which he himself meted it to others. I do not hold with these verdicts. Those who do hold with them seem to me to be singularly destitute of the historical spirit, and still more strangely forgetful of what they themselves are like. But they are common verdicts. And to me it appears that our argument would gain much in force if, instead of disputing

these verdicts, we were to consider the examples of men who are universally recognized as good and great, but who, nevertheless, had to endure that very conflict between the good and evil qualities of their nature which we have marked in Balaam. They may have conquered, and he may have been defeated, in the strife; but, none the less, if that strife was obviously waged in their hearts, waged so strenuously and bitterly and long that even to them the issue of the conflict must often have seemed uncertain, we cannot be amazed that this heathen diviner should have been torn by it, or even that he should have succumbed to the powers of evil; he cannot any longer seem to us either an impossible monster or an insoluble enigma.

And it is only too easy to adduce such examples. I suspect, indeed I am sure, that, if only we could read their inner history, we should find that all the best men who have ever breathed, save only He who was more than man, were agitated, and often all but overthrown, in this inward war. Few men are more generally recognized as heroically good and great, and none, I suppose, has been favoured with a greater abundance of the visions and revelations which have altered the face and the heart of the world, than St. Peter and St. Paul. Yet not only did these two chiefest apostles share in the agony of this mysterious conflict, but in their history we can trace its main crises, and note how it extended to the very close of their career.

Take, first, the case of St. Peter. Was not he a man of two minds, and therefore unstable in his ways—unfaithful to the Word with which he was charged, and to the Spirit that inspired and sanctified him? The story of that fall, in which one of the boldest of men played the coward, one of the truest turned false, one of the best plunged into an almost incredible sin, is too well known to need comment. And yet who would not hesitate to say that Balaam sinned



more heinously when, against the clear dictate of conscience, and the direct command of God, he tempted Israel into the licentious idolatries of Midian, than did the Apostle who, in the hour of his Master's utmost need, denied all knowledge of Him, all concern in Him, with oaths and curses?

"Yes," it may be said, "but Peter bitterly repented and nobly retrieved that sin. When once it was forgiven him, he became a new man, unfaltering in his loyalty to Christ, stedfast as the Rock after which he was named. You never catch him tripping again, never find him untrue to the Spirit of Christ when once that Spirit had descended upon him at Pentecost." *That*, I know, is the common impression of him, and is often heard from men who profess to be students of the New Testament,—to the mere amazement of all who really study it. For not only has this conception of St. Peter no warrant in the New Testament Scriptures; it is absolutely contradicted by them. Many years after Pentecost, St. Peter sinned against the Holy Ghost as heinously as he had before sinned against the Son of Man. By an express and immediate vision from Heaven, he had been taught to call no man, whether Gentile or Jew, common and unclean. Obedient to the heavenly vision, he had preached the Gospel to Cornelius the centurion, and admitted him, uncircumcised, into the Church. He had even persuaded the Christian Jews at Jerusalem to grant this liberty to all their non-Jewish brethren. And yet more than fifteen years after Pentecost, when he came to Antioch, though at first he entered into full brotherly communion with the Gentile converts of that city, afterward, when certain men came from Jerusalem with whom he wished to stand well, "he drew back and separated himself" from them, "fearing them that were of the circumcision." St. Paul had to withstand him to the face; to tell him that he stood self-condemned; and even to launch at this inspired Apostle the tremendous charge of "hypocrisy,"

which our Version mercifully modulates into "dissimulation."<sup>1</sup>

Could we have any clearer proof than this that St. Peter was still a man of two minds, still capable of betraying the cause of his Master and of sinning against the Spirit of all truth and holiness? that the brave man might still play the coward, and fear men more than God? There may be no truth in the legend which relates how, to escape the persecution of Nero, St. Peter fled from Rome, but had hardly got beyond the Gate when he met the Lord carrying his cross, and asked Him, "Lord, whither goest Thou?" and that Jesus replied, "I go to Rome, to be crucified *again, for thee.*" Whereupon the Apostle returned to Rome, was seized, tried, condemned to the cross; but, at his own request, was crucified head downwards, because he held himself unworthy to die in the same manner as the Lord. But if the legend be not true, it is well invented: it is characteristic of the man, of the cowardice with which his ardent courage was streaked, of the noble humility and devotion with which he retrieved the errors into which he fell. The legend may not be true; but the story of his "hypocrisy" at Antioch, of his sin against the Spirit by whom he was inspired, of his disobedience to the revelation vouchsafed him, *is* true past all doubt. And that being so, how can we accept Balaam's disobedience, his sin against the Spirit which came upon him, as fatal to all claim to a sincere goodness?

Take, secondly, the case of St. Paul. The seventh chapter of his Epistle to the Romans, which was written when he was nearly sixty years of age, when therefore he had been a Christian and an Apostle some twenty years, has always been read in an autobiographical sense: *i.e.* it has been assumed that in this Chapter St. Paul generalized the *facts* of his own spiritual experience. Nor do I see how

<sup>1</sup> Gal. ii. 11-14.

it can be read in any other sense when we remember the constant allusions which he makes to an inward conflict in himself resembling that depicted here. For here he tells us only a little more at large what he elsewhere confesses again and again : viz. that within the narrow continent of his single being he found two laws, two minds, two men at strife, insomuch that he could not do the good he would, but the evil which he would not that he did ; and groans, a wretched captive, to be delivered from the body of this death. And it is not a little remarkable that St. Paul, of all men, should have been conscious of this terrible struggle, and should have depicted it more fully and more pathetically than any other of the Apostles ; for as we study his life, though we constantly detect the signs of this struggle in it, even the eyes of malice can detect no proof that he at any time yielded to the inferior law, mind, or man which he recognized in himself. If, as he confesses, he did the evil he hated, yet which of us has discovered any evil in him, albeit the workings of that mighty and passionate spirit are laid bare to us with an unparalleled frankness, and we know *him* more intimately than we know any of our neighbours ? Yet he knew himself even better than we know him ; and if he was conscious of this internecine war in which he was perpetually being worsted and “ brought into captivity to the law of sin,” how can we possibly doubt that God may inspire and employ in his service men in whom the spirits of good and ill wage a constant strife ? How can we possibly deny that there may have been much that was genuinely good in Balaam, although there was much also that was unquestionably evil ?

By another autobiographical confession of about the same date, though it refers to an earlier period in his history, St. Paul enables us to run the parallel closer still. In his Second Epistle to the Corinthians he tells us that, fourteen years before he wrote to them, he was caught up into the

third heaven, into Paradise, where he saw visions so glorious, and heard such "unwordable words," that, in his ecstasy, he could not be sure whether he was in the body or out of it. But, he goes on to say that, lest he should be overmuch lifted up by the exceeding greatness of these revelations, there was given him a stake in the flesh, a messenger of Satan sent to buffet him. So intolerable was the agony of this trial, that he thrice besought the Lord that it might depart from him. Yet it did not depart. He had to rest, and he was able not to rest only but to rejoice, in the assurance, "My grace is sufficient for thee: for strength is made perfect in weakness."<sup>1</sup> It is impossible for us to read these verses without being reminded of the abundance of visions and revelations vouchsafed to Balaam, and of the well-nigh unutterable words he heard from the Almighty,<sup>2</sup> and of the danger of being lifted up by them, in which, as we have seen, he stood,<sup>3</sup>—his exposure to the assaults of an evil spirit when the Spirit of God departed from him. And if *he* fell in the strife in which St. Paul overcame, if the grace conceded to him did not prove sufficient for him, if in his case strength, so far from being made perfect, was lost in weakness, still it behoves us to remember the immense disadvantage at which he stood as compared with the Apostle of the Gentiles: for then we shall frankly admit that his position was most perilous—a position in which even St. Paul himself might have fallen; we shall confess that there may have been much that was good in the man, although he succumbed to, instead of defeating, the messenger of Satan sent to buffet him. His very elation at being so highly favoured among men may have contributed to his fall; and the abundance of his revelations may have lifted him up only to cast him down.

On the whole, then, I think we may claim to have classi-

<sup>1</sup> 2 Cor. xii. 1-10.

<sup>2</sup> See especially Num. xxiv. 15-24.

<sup>3</sup> See comments on Num. xxiv. 3, 4, and 15, 16.

fied our Prophet—to have brought him within the recognized limits of humanity. We have found similar combinations of contradictory qualities in seers of whom we have a right to expect more than from him—in Jacob, in Saul, in Solomon, in Jonah, who succumbed to the selfsame temptations before which he fell; while even in St. Peter and St. Paul we have seen the very conflict between good and evil in which he was engaged, although, by the grace of God, they overcame in that inward strife in which he was overthrown. And hence we cannot admit that he lies beyond either the limits of our humanity or the pale of our sympathies. He was a man of like passions with us, spirit of our spirit as well as flesh of our flesh, though he was at once greater and baser, better and worse, than most of us. We recognize our own image and likeness in him, though in him its lines are both larger and darker than they are in us; and we can hail him as a comrade in the war in which we too are enlisted, although we have to sigh over him as he lies defeated, and in some measure disgraced, upon the field which we still occupy. He is not altogether unworthy a place in our ranks, or even of the great Captain of our warfare. He did valiant service once, and stood with splendid fidelity in a post of honour and of danger which many of us might have deserted. And if at last he proved a recreant and a traitor, we must not forget either the noble service he once rendered, or that he was not drilled and led and sustained as we are now. If *we* should prove faithful to the last, it will not be because we are better and braver than he, but because we come of a purer strain, or have enjoyed a more auspicious training, or have received a more sufficient grace. And hence we may look back on him with pity, not unmixed with admiration, if it be also touched with shame and regret.

Lest, however, in thus classifying Balaam I should sug-

gest to some of my readers a far larger and more difficult problem than that of his personal character, it may be well to add a few words—and they shall be very few—on a question which is sure to present itself, sooner or later, to every thoughtful mind. The question, which looks very difficult and perplexing at first, is this: How comes it to pass that God should have selected for special gifts and special service men who were capable and guilty of such heinous faults and crimes as Jacob, Saul, David, Solomon, Jonah, and even Peter himself? Difficult as the question seems, the answer to it is very simple, very obvious, and springs straight from facts with which we are all familiar. For, obviously, no man has ever told widely and deeply on the world in whose nature there was not a certain largeness, force, volume. Men conspicuous for energy, capacity, power, are the only instruments by which God can move and raise the great mass of their fellows. But is it not human to err? Are not even the best men still human? And if great men err, will they not err greatly, and shew the same force of character when they do evil that they bring to the doing of that which is good? If, then, God elects for the service of the world the only men who are able to serve it, must He not inevitably choose men who, when they sin, will sin heinously and conspicuously, and who can be chastened from their sin only by the heavier strokes of his rod, only by the sharper and more steadfast discipline of his providence?

It only remains that we gather up and lay to heart the lesson of this great yet wasted life,—a life not wholly wasted, however, if it serve to teach us and our fellows lessons of wisdom and humility, and help to make us more faithful in few things than Balaam was in many. For though *we* see no vision and utter no oracle, we lie open to his temptations, and may fall into his sins. We may com-

bine his love of righteousness with his hankering after the wages of unrighteousness, or his admiration of holiness with his unclean addiction to sins of the flesh. We *must* be in danger of falling into these sins, despite our piety, or we should not be so often and gravely warned against them.

Many lessons are suggested by this narrative, and at some of them we have already glanced; but none springs from it so directly as this warning against that combination of covetousness or sensuality with religion of which even the Church has yielded so many examples. This was the warning which Bishop Butler drew from the story of Balaam and which was in his mind when, in his measured and weighty phraseology, he affirmed that it is impossible to justify men's "so strong attachment to this present world. Our hopes and fears and pursuits are in degrees beyond all proportion to the known value of the things they respect." And, as he reminds us, there are many to whom this excessive addiction to the gains and gratifications of the present time would be impossible did they not beguile their conscience with religious equivocations, subterfuges, palliations, and partial regards to duty, like those of Balaam. Like him, they are apt to protest too much, and to do too little; to boast of the fidelity with which they meet some part of the demands which God makes upon them—their scrupulous observance of the Sabbath to wit; or their devotion to the worship and sacraments of the Church, their diligence in reading the Bible, the orthodoxy of their belief, or even their breadth of thought, their wide toleration, their superiority to creeds and forms; while yet they neglect the weightier matters of the law, and do not make it their chief and ruling aim to do justice, to shew mercy, and to walk in a constant dependence and fellowship with God.

They will not openly rebel against Him. Oh, no! But "they are for making a composition with the Almighty." *These* commands which jump with their inclinations, or

which do not too severely cross their inclinations, they will sedulously observe. "But as to others; why, they will make all the atonements in their power; the ambitious, the covetous, the dissolute man, each in a way which shall not contradict his respective pursuit;" but they will not wholly renounce the special sin they have a mind to, or, at best, they will not give it up at once, but wait for a more convenient season.

Yet herein, he continues, they stand self-condemned, like Peter at Antioch. For no man is so bad but that "after having had the pleasure or the advantage of a vicious action"—or course of action—"he would choose to be free from the guilt of it," and die the death of the righteous, even if he has not been at the pains to live their life. And this of itself "shews a disturbance and an implicit dissatisfaction in vice. If we inquire into the grounds of it, we shall find that it proceeds partly from an immediate sense of having done evil, and partly from an impression that this inward sense will, one time or other, be seconded by a higher judgment, upon which our whole being depends." It is to quell or allay this inward dissatisfaction that men palter and equivocate with themselves, and would fain persuade themselves that they may atone for moral delinquencies by attention to religious duties; forgetting that religion itself is but a means to which a pure and complete morality is the end.

This is, substantially, the lesson which one of the sagest of Englishmen, who had carefully studied the character of Balaam, drew from the story before us. Nor do I see how we are to improve upon it. It is the true moral of our narrative, and only needs such modification as we may each make for himself, to come home to every man's experience and conscience and heart.

SAMUEL COX.

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## THE EPISTLE TO TITUS.

### QUALIFICATIONS FOR THE ELDERSHIP. *Chapter i. 5-9.*

HIS salutation over, St. Paul enters at once on the practical business in hand. Titus had been left behind, when his chief sailed away, not (as prelatic writers in a past age used to think) as permanent "Bishop of Crete," but with a temporary and special design to be accomplished in a few months.<sup>1</sup> It would be more just to term him (with Vitringa) Paul's "legate extraordinary," were it not that such high sounding titles consort ill with the simple ways of primitive churchmen. The task entrusted to this "legate" was simply to finish the organization of the Cretan congregations—a measure which the Apostle had himself begun, but, through want of time, had been obliged to leave incomplete. The phrase "that thou mightest further set in order what I left lacking (or unfinished)" is general enough to cover everything in the shape of remedies which the confused and unhealthy state of Cretan Christianity called for. But the chief remedy which he at once proceeds to mention is simply the appointment of elders in every town where Christians were to be found. It was part of the verbal instructions Paul left behind him, that over each small group or congregation of disciples, such a regular administrative body should be instituted. The arrangement seems to have been new in the island, but it existed, so far as we know, everywhere else in the infant Christendom of that day.

To many it will appear singular that this should be the remedy for Cretan disorder to which St. Paul assigns the foremost place. Those who have been brought up in the bosom of a Church that possesses an ancient and venerable

<sup>1</sup> See Chap. iii. 12. He was to rejoin the Apostle at Nicopolis before the end of the approaching winter.

polity, under which the wholesome regulations and precedents of centuries have secured to every member the blessing at once of guarded freedom and of settled order, are perhaps the last to appreciate how much they owe to a good system of ecclesiastical government. There are drawbacks to every constitution in Church or State; but it might induce some of us to value more highly what we possess if we only tasted for a while, like the men of Crete, the fruits of anarchy, and learned by experience what becomes of the Christian body when it has no government at all, but its discipline, its doctrine, and its worship are alike at the mercy of every self-constituted guide or ambitious pretender.

St. Paul had never shewn himself indifferent to the local organization of each little community which he founded. On his very earliest missionary tour, he and Barnabas had ordained presbyters over the Gentile churches at Derbe, at Lystra, at Iconium and at Pisidian Antioch. It seems likely that, as he grew older and realized how soon both he and the other temporary chiefs of the new Society must be withdrawn, he only came to feel more strongly than at first the importance of providing for its permanent administration through stationary office-bearers who could be continually replaced. Such a case as this which had come to his knowledge in Crete must have sharpened that conviction. As error spread, and especially such error as led to lax morals, the office of ruler in the young community grew to be of the higher consequence, and it became more important to secure that those who were admitted to office possessed the requisite qualifications.

It throws a good deal of light on this point to observe where the stress is laid in Paul's catalogue of these qualifications. Ability on the elder's part to argue with Jew and heathen, or even to edify disciples, is not put in the foreground. On the contrary, the qualification insisted upon

with most detail is one of character. Among the little companies to be found in the towns of Crete few men would probably be found competent to discuss points of theology, or to hold their own on subtle questions of Mosaic law with glib talkers of "the circumcision." Certainly there could not as yet exist a class of professional divines, expert in controversy or specially educated to instruct their brethren. What was to be had was just a few men of some years' Christian standing and of grave and approved Christian character, who, knowing from experience that the true faith of the Lord Jesus was a faith "according to godliness," could bring new-fangled doctrines to this plain test: Did they contribute to promote wholesome manners, or did they betray an evil origin by their noxious influence upon practice? In effect, it was by their pure example, by the weight of their character, by the sober and balanced judgment which Christian experience forms, and, above all, by that instinct with which a mature Christian mind, however untrained in theology, recoils from morbid views of duty, dangerous errors or mischievous speculation: it was by the possession of gifts like these that the elders were fitted to form a salutary force within the Church; and the best service they could render it at that conjuncture would be to keep the flock in old safe paths, guarding its faith from poisonous admixture, that, amid the restlessness of a fermenting period, men's minds might be settled in quietness upon the simple teaching of the gospel.

Many amongst us can very well understand how such a body of elders was likely to answer Paul's expectation. For many of us have seen, and some of us may have intimately known, in the Church of our fathers, godly and venerated men in the eldership who could boast of no social rank above that of a humble peasant, nor any greater scholarship than every Scottish peasant possesses; men with slender power indeed to harangue, but with eminent

power to pray; men who, by virtue solely of their blameless lives, their spiritual maturity, their acknowledged godliness, their venerable and saintly character, have proved a bulwark of sound doctrine and a preserving salt to the religious life of a whole parish. It is perfectly true that in stagnant times such a body is apt to get wedded to routine. It may mistake tradition for revelation. It may cast the weight of its conservative influence upon the side of some worn-out and trifling usage which no longer represents the real life of the body. For it is the infirmity of every factor in a society that it easily comes to over-act its part. When the ruling body becomes thus obstructive, there is of necessity a certain loss of influence on its part, with some risk of revolt against its just authority. But evils like these cure themselves in time. When Paul was an old man, the danger of the Church lay altogether on another side. Since Paul's time, too, in how many a day of religious confusion or precipitate change, when winds of opinion from opposite quarters were vexing the sea, and the barque of the Church ran hazard of shipwreck, has it been her safety that she carried, not merely a mutinous crew or a disorderly mob of passengers, but officers also of ripe sagacity, whose well deserved authority reposed on the integrity of their Christian faith and the weight of their godly character.

It cannot surprise us therefore to find, when we come to look at the qualifications Paul desires in the Cretan elder, that the condition first insisted on is, not simply character, but reputed character. He must be a man against whom public rumour lays no scandalous charge, either within or without the Christian Society.<sup>1</sup> There may have been something in the condition of the Cretan Church which rendered it specially desirable that its representatives should stand well in the esteem of their neighbours. But it is

<sup>1</sup> In a parallel passage of Timothy (1 Epistle iii. 2) he is to be one against whom no such accusation can fairly be laid.

plain that upon this qualification must always depend in every church the real value and influence of the eldership. It matters comparatively little how active or zealous or even devout a church-ruler be, if men cannot respect him because they either see, or imagine that they see, such flaws as seriously detract from the total impression his character ought to make upon them. However useful in other ways a man of blemished estimation may prove, he is not likely to lend dignity to sacred office or attract to it the confidence and reverence of the people.

The same quality of "blamelessness" ought to extend itself to his domestic relations. The assumption that he is sure to be a family man, not only hits hard at the celibacy of the later clergy, but also serves to remind us how much more universal marriage was among the ancients than with us. Evidently it might be taken for granted of any one old enough to be selected for such an office. The phrase "husband of one wife" has become so obscure to moderns that possibly we may never arrive at an agreement whether it was designed to exclude (a) bigamy, or (b) remarriage after divorce, or (c) second marriages. But whatever it may have imported to Paul's Greek readers, it must fairly be held to exclude every such irregularity in the matrimonial connections of the elder as will occasion a scandal in the society to which he belongs, because condemned by the public sentiment of his land and age. The same idea evidently governs what is said of the elder's family. His children, if he has any, are required to be professing Christians, and free from the accusation (most to be apprehended in that age) either of dissolute behaviour or of unfilial revolt against parental control. Here, again, it is to be implied that whatever lowers the esteem in which the family is held must be *pro tanto* a disqualification for office. Not that it may be in every case possible to insist on such a condition to the letter. The Apostle is to be understood

as sketching an ideal which should be sought after, though it may not be invariably found. The important point is that the fair and stainless repute in which a Christian elder stands among his neighbours is so essential to the value of his office that even his inability to restrain his sons from profligacy or open disregard of his authority must (as in the case of Eli of old) militate against his official usefulness.

The reason for this<sup>1</sup> lies in the very nature of an elder's duties. Curiously little is said either here or in the letters to Timothy about the functions of these primitive officers; a subject on which we should have been glad to learn more. The Apostle kept it steadily in view that he was not writing a manual for the eldership, but for one who was to supervise the choice and ordination of elders. In order to shew, however, how essential in such an officer is a blameless character, he selects two names for the office which do serve to describe or to indicate its functions. Both the name of "bishop," or overseer, and that of "house-steward" were originally, and at the date of this letter probably continued to be, descriptive epithets rather than official titles. The proper title for ruling office-bearers in the Christian Society was simply Presbyters, which we may either retain, or translate into "elders"; and this designation suggests by its derivation rather the quality of the persons selected (elderly, therefore experienced and grave) than the character of their duties. It is, in fact, the most usual name for a ruler in the primitive tribal organization of every people; a name to be found in many languages, and very obviously springing out of the growth of the family into the clan. When this primitive title, familiar to Jewish ears, was transplanted into the Greek-speaking churches on both sides of the Ægean, it became desirable to introduce alongside of it titles of office more cognate with

<sup>1</sup> Force of the γὰρ in verse 7.

Greek usage, which should make it clear what the nature and functions of the Christian Eldership really were. Such were the two terms here employed, borrowed the one from civil, and the other from domestic life. These words have had a singular destiny. The one, adopted possibly from the administrative officers of Greek guilds, early came to overshadow the original title of Presbyter, was gradually appropriated by a special class who acquired pre-eminence over their brethren, and has thus grown to be the symbol for a prelatic, as opposed to a presbyterial, administration of ecclesiastical affairs. The other—steward—never became naturalized in the Church as a title of office at all, but remains to this day a mere epithet, marking for us, as it did for Paul, the subordinate and purely administrative character of such rule as is alone admissible in the House of God. Both names, however, lent force to Paul's argument that the holder of such an office should be above reproach. Seeing it is a responsible oversight of his fellow-members which, as a bishop, the elder is to exercise; and seeing that the congregation of the faithful constitutes a sacred family or household of brethren, with whose affairs he is to be entrusted; it is plain that the primary condition of both the supervision he maintains, and the trust he administers, must be that he possess the full confidence of the community.

The general conception of "blamelessness" St. Paul breaks up into eleven particulars; of which five describe what the elder must not be, and six what he ought to be. Of the negative requirements, the first and the last<sup>1</sup> need not surprise us. Many a good man exhibits an unconciliatory and unpliant temper; but such a disposition is a peculiarly unfortunate one in the official who has to act along with others in the management of a large body of brethren, and to preserve that peace which is the bond or girdle of

<sup>1</sup> "Not self willed . . . not greedy of filthy lucre" (Rev. Vers.).

perfection. The stubborn man who insists on having his own way at too heavy a cost makes a bad elder. So of the fifth negative. The instance of the false teachers at Crete shewed how readily in that age a greedy man might take unworthy advantage of the confidence of the Church, not to say by downright peculation, but at all events by making a good thing out of his position. Such a temptation lay near to a trader in one of the Greek seaports, as many among these new-made Presbyters would be. But the spirit of covetousness is hard to exorcise from the ministry at all times; the harder now, because the ministry has come to be a "profession."

Let us hope that the modern ecclesiastic stands in less danger of the group of things forbidden which lies between these two: "not soon angry; not given to wine (or in the R.V., *no brawler*; literally it means one who is not rude over his cups), no striker." All three expressions picture for us a type of character with which Paul and the Church at Crete were possibly too familiar; a hot-tempered man, apt to get excited, if not a little tipsy, on jovial occasions; and, when heated with wine, only too loud in his talk and too prompt with his fists. The seaboard of these Greek islands must have offered plenty of specimens of this sort of fellow; but we should scarcely have supposed it needful to warn a Christian congregation against making an "Elder" of him. Although the temptation of drink drags too often even Presbyters from their seats, we should not elevate to that position a quarrelsome tippler if we knew it. I suspect that the surprise we feel when we meet such items in a list of disqualifications for office, serves in some degree to measure the progress in social manners which, thanks to the gospel, we have made since these words were written. Our holy religion itself has so raised the standard of reputable behaviour, at least among professors of the Faith, that we



revolt from indulgences as unworthy even of a Christian which Cretan converts needed to be told were unworthy of a Presbyter.

When we turn to the positive virtues which Paul desired to see in candidates for sacred office, we are again reminded of our altered circumstances. No modern writer would think of placing hospitality at the top of the list. But in times when travelling was difficult, and the inns few or bad, those Christians, whom either private business or the interests of the gospel compelled to visit foreign cities, were exceedingly dependant on the kindly offices of the few who in each chief centre owned and loved the same Lord. At heathen hands they could count on little friendship; the public usages of society were saturated with the associations of idolatry. The scattered members of the Christian body were therefore compelled to form a little secret guild all over the Mediterranean lands, of which the branches maintained communication with each other, furnishing their members with letters of introduction whenever they had occasion to pass from one port to another. To receive such stranger disciples into one's house, furnish them with travelling requisites, further their private affairs, and bid them God speed on their journey, came to be everywhere esteemed as duties of primary obligation, especially on the official leaders and wealthier members in each little band of brethren. Hospitality like this would be a part of the elder's public duty; it was to be wished that it should spring out of a liberal and friendly disposition. Hence to the word "hospitable," the Apostle adds, "a lover of good men," or of all noble and generous acts.

The main emphasis, however, in Paul's sketch of the good "bishop," rests on the word our Authorized Version renders not very happily: "sober."<sup>1</sup> Of sobriety in its restricted application to wine, we have already had enough

<sup>1</sup> Better in the Revised Version: "sober-minded."

said. This favourite word of the Apostle throughout the Pastoral Epistles describes, according to Bishop Ellicott, "the well-balanced state of mind resulting from habitual self-restraint." As he grew older St. Paul appears to have got very tired of intemperate extravagance both in thought and action, even among people who called themselves Christians. He saw what mischief was threatened to the Christian cause by wild fantastic speculation in theology, by the restless love of novelty in matters of opinion, by morbid one-sided tendencies in ethics, and generally by a high-flying style of religiousness which could minister neither to rational instruction nor to growth in holiness. Sick of all this, he never wearies in these later letters of insisting that a man should above all things be *sane*—morally and intellectually; preserving, amid the bewilderment and "sensationalism" of his time, a sober mind and a healthy moral sense. If the new elders to be ordained in Crete did not possess this quality, they were likely to effect extremely little good. The unruly Jewish deceivers, with their "endless genealogies," legal casuistry and "old wives' fables," would go on "subverting entire households" just as before.

It certainly pertains to this balanced or sober condition of the Christian mind that it rests firmly and squarely on the essential truths of the Gospel, holding for true the primitive faith of Christ, and not lending a ready ear to every new-fangled doctrine. This is the requirement in the *Presbyter* which at the close of his instructions St. Paul insists on with some fulness (Ver. 9). The mature and judicious believer who is fit for office must adhere to that faithful (or credible?) doctrine which conforms to the original teaching of the Apostles and first witnesses of our holy religion.<sup>1</sup> Otherwise, how can he discharge his twofold function of

<sup>1</sup> This I take to be the force of the unfinished phrase: "the word which is according to the teaching" (Revised Version).

“exhorting” the members of the Church in sound Christian instruction, and of “confuting” the opponents? He needs to be himself in close sympathy with that gospel doctrine which can alone build up a robust, healthy, and high-toned virtue. For there are styles of religious teaching (as Cretan readers well knew) which are not wholesome, do not tend to virtue, but foster only a fictitious unhealthy piety in combination with practices that are even immoral. If the Presbyter is to guard the Church against such unsound teaching, there is surely all the greater need that his own character should demonstrate on what kind of doctrine his inner life has been fed. Thus we are thrown back after all for the grand qualification for ecclesiastical office on those homely and imperishable virtues, which, under every form of belief, are seen to be indispensable, although not every form of belief possesses the power to produce them; the virtues of justice to one’s neighbours, piety toward God, and temperance in the government of one’s self.<sup>1</sup> He who approves himself by such virtues to God, and to the esteem of his fellows, is not likely to be led astray either by dangerous heresies in religion or by unhealthy tendencies in society. He is a man, sober and balanced and sound, by whose counsels the flock may be guided, and on whose words of Christian wisdom it may feed to profit.

J. OSWALD DYKES.

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<sup>1</sup> In Verse 8: *δικαιον, δειον, ἐγκρατή.*

*THE CHURCH OF CHRIST IN THE APOCALYPSE.  
HER COMPLETENESS.*

IN a paper recently published in the *EXPOSITOR* we endeavoured to call attention to the fact, that the Apocalypse stands to the fortunes of the Church in this world in a relation remarkably similar to that in which the Fourth Gospel stands to the earthly history of Christ. What Jesus is to the Evangelist the Church is to the Seer, and the history of the former is to a large extent, and even in minute particulars, re-enacted in the history of the latter. To bring this fully and distinctly out is the fundamental aim and the animating principle of the last book of the Sacred Canon; and the fact is in striking harmony with that teaching of St. John, which leads him to dwell so often upon the unity of the Redeemer and his people. Those who are in Christ must expect to share his fate. All his experiences, whether in joy or sorrow, must be theirs. He has given them his word; the works that He did shall they do also; as the Father sent Him into the world even so sent He them into the world (John xvii. 14; xiv. 12; xvii. 18). We have thus gained the main point of view from which the history of the Church of Christ, as set before us in the Book of Revelation, is to be regarded, and we shall have occasion to return to it in the interpretation of some of the more weighty and difficult passages of the book. Our readers will, further, kindly bear in mind that, in compliance with the wish of the editor of the *EXPOSITOR*, and as corresponding with the aim of the periodical founded by him, our object is not to treat in a systematic manner of the Church of Christ as she appears in the Apocalypse. It is rather to discuss exegetically some of the more important passages in which certain aspects of the Church, or certain truths connected

with her, are brought under our notice. We have to deal, in short, only with studies on detached topics connected with the Church, and we shall make no attempt to combine them into one picture.

The first and most striking characteristic of the Church in the Apocalypse is her *completeness* from the very beginning of her history. In this respect she stands in striking contrast with those pictures of her progress in the world which are presented to us in the Acts of the Apostles and in the New Testament Epistles. In the latter, the Church is continually advancing, and achieving fresh triumphs for her Lord "in every place." Cast like the smallest of seeds into the earth, we see her sending up first the blade, then the ear, then the full corn in the ear. Carried to all lands, she finds, in them all, hearts open to receive the message which she is commissioned to proclaim; and before we leave the New Testament we behold her overshadowing the mightiest kingdoms of the day, enrolling multitudes of the poor among her numbers, occasionally winning even the rich and the learned, penetrating the army and the court. This victorious progress of the Church could not fail to afford to the early Christians one of the surest indications of the Divine origin of their faith. They saw in it the fulfilment of prophecy, and the beginning of the time when the mountain of the Lord's house should be established upon the hills, when all kings should fall down before Him in whom they trusted, and when all nations should serve Him.

Now the remarkable fact with which we have at present to deal is, that we find nothing of this progress in the Apocalypse. That book was intended to be the consolation of the Church amidst all her trials; to convince her that, however numerous and powerful might be her adversaries, God was on her side; and to shew her how weak was even Satanic might before Him who had gone forth "conquering

and to conquer." Yet, as we shall see, there does not appear to be in it one word either of missionary exertion or missionary success. From the first the Church is ideally complete. No mention is made of an enlargement of the number of her adherents, either out of the Jewish fold or out of the wider range of heathenism. From anything that is said we might infer that she starts fully developed at the first, and that to the last she does not increase. As, too, she gains none, so she loses none. Of all who belonged to her Jesus might say, as He said of his first disciples in his high-priestly prayer, "While I was with them I kept them in thy name which thou hast given me, and I guarded them, and not one of them perished but the son of perdition" (John xvii. 12).

No doubt another view has been taken, perhaps most frequently taken, by distinguished commentators. We have now, therefore, to examine several of the passages most relied on to establish their conclusion. Do they, or do they not, refer to the *conversion* of those mentioned in them?

Chapter iii. 8, 9. "I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power. . . . Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." The words are addressed to the faithful Church at Philadelphia, and may seem to contain a promise of missionary success. In this light they are regarded by Oecumenius, by Isaac Williams who quotes him, and by many others. The "door" is supposed to be similar to that spoken of by St. Paul in 1 Corinthians xvi. 8, 9, and 2 Corinthians ii. 12, when he says, "I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries;" "Now when I came

to Troas for the gospel of Christ, and a door was opened unto me in the Lord." It thus denotes opportunities for preaching the gospel, and the almost necessary consequence will be that, these opportunities being made use of, success must follow. The meaning of the promise to Philadelphia is thus, that by her efforts many Jews shall be brought to the knowledge of the truth. Yet, instead of deducing the meaning of the word "door" in a writing of St. John from its use in the writings of St. Paul, and thus determining by that meaning the interpretation of what follows, it would surely be well first to fix the interpretation of the last clauses of Verse 9 considered in themselves, for they are simpler and less ambiguous than the word "door." When we do so the idea of converting either Jews or Gentiles will not easily suggest itself. It has indeed been urged by one eminent commentator on the Apocalypse (*Kliefoth*), that the word "worship" has Christ, and not the Philadelphian church, for its object. No impartial reader will be able to adopt that conclusion. "Worship" is evidently connected with the words "before thy feet" immediately following it, and it constitutes a part of that recompense which was to be given to the church in Philadelphia, for the manner in which it had braved the persecution of the Jews. These Jews had denounced the Christians there as no part of the people of God, had maintained that they and they alone could lay claim to the high title, and had even urged that, as hated by God, the new pretenders to his favour should be persecuted. To meet such a condition of things is the object of the Saviour's promise. He is not to shew that these Jews will eventually recognize and worship Him whom they now oppressed in the persons of his saints, but that they will at last be confounded by the spectacle of their own sin and folly, in having so entirely mistaken the character and the privileges of his disciples. A day was coming when the exalted Lord would vindicate

his little flock in the sight of an assembled universe, when He would make "the first last and the last first."

That this is the true meaning of the passage may be proved by many considerations upon which we cannot enlarge. It is in harmony with the whole context. It conveys a correctly expressed thought, which the introduction of the idea of conversion does not, for it is altogether out of harmony with the general strain of the New Testament to represent the converted as rendering homage to those who have brought them to the truth. It corresponds to that conception of the Church as clothed with *royal* dignity which is shewn, by the use of the word "crown" in Verse 11, to lie before the Seer's eye. And it is in keeping with the only legitimate sense of that prophecy of Isaiah upon which it seems probable that the representation rests: "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel" (Isa. lx. 14). This text, then, does not speak of conversion.

We turn to another passage, Chapter xi. 13. "And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons; and the rest were affrighted, and gave glory to the God of heaven." The last expression here used is that peculiarly fixed on as conveying the distinct intimation that "the rest" of the inhabitants of "the great city" (Verse 8) were converted. Thus, for example, Godet speaks, "The remnant of the people, and in particular they who have been specially reserved for these supreme moments, give glory to God, and are converted to Him." (*Biblical Studies on the New Testament*, p. 369). It is certainly not to be denied that the words "give glory to God" may be employed in this sense. They are so employed in Chapters



iv. 9, and xvi. 9. In the latter of these two passages, it is even said expressly of those who were tormented by the contents of the fourth Bowl, that "they blasphemed the name of the God which hath the power over these plagues; and they repented not to give Him glory." But the whole question resolves into this, whether there is not in the Apocalypse, and in the New Testament generally, a giving glory to God by unbelief as well as faith, a submission to Him against as well as with the will, a constrained as well as a cheerful acknowledgment of those attributes of his which ought to lead to love and obedience, but the thought of which, when resisted, leads rather to hatred and disobedience. Thus it is that in James ii. 19, "The demons also believe and shudder," and that this spirit is exemplified in the case of the two men possessed with demons in the country of the Gadarenes, who cried out to Jesus, saying, "What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?" The Divine character of our Lord and the beneficent nature of his mission were distinctly seen and acknowledged by those who thus set themselves against Him and were compelled to allow the justness of their doom. In that sense, and without the slightest trace of repentance or submission, they undoubtedly gave Him glory. A still more important illustration, because occurring in the writings of St. John, is furnished by the use of the word "marvel" in the fourth Gospel. When our Lord in John iii. 7, says to Nicodemus, "Marvel not that I said unto thee, ye must be born again," He refers not to the astonishment of admiration but rather to that of incredulous and angry surprise. When He says in Chapter v. verse 20, "And he will shew him greater works than these that ye may marvel," the marvelling spoken of is certainly not that of faith, but of astonishment and awe and alarm. The persons spoken to are "the Jews," and the word "ye" is emphatic. These stubborn enemies

of Christ, these determined rejecters of his gospel, are not thought of as likely to be converted by his "works." The effect of beholding them will, on the contrary, be only to harden them in sin. They have closed their eyes upon the light; they have deliberately chosen the darkness; how "can" they believe (Verse 44); how "will" they believe (Verse 47); Moses himself in whom they have placed their trust accuses them to the Father (Verse 45). Once more, referring at John vii. 21 to the same cure of the impotent man at Bethesda, which had preceded the long discourse in Chapter v., our Lord says, "I did one work, and ye all marvel," *i.e.* have had awakened in you those feelings of indignation and repulsion from Me of which ye now give evidence.

These passages prove conclusively that the idea of a glory to God given by an unbelieving and an unrepentant soul is familiar to St. John; and, bearing them now in mind, we need have little hesitation in saying that in the passage of the Apocalypse under consideration, neither faith nor repentance is implied. The context, also, renders this conclusion probable. The verse as a whole, whatever be the meaning of its special parts, deals with judgment—with an earthquake, with the falling of a part of the great city, with the killing of seven thousand persons. It is incongruous to suppose that, in a continuation of what is obviously one description, we should find mentioned a great act of grace. The particular expression used in the first part of the last clause of the verse makes the same conclusion not less probable. The word of the original for "affrighted" occurs, indeed, only here in the writings of St. John, but the substantive with which it is connected meets us in Chapters xi. 11; xviii. 10 and xviii. 15, and in each of these it clearly denotes not a gracious, but a guilty and a slavish, fear. There is, therefore, no thought of the conversion of those of whom the Seer is speaking.

To the change implied in that word, being "affrighted" is not a suitable preliminary, and the whole tone of the passage suggests that when they who are thus affrighted give glory to the "God of heaven," they do so from no recognition of his heavenly character as compared with the wickedness of earth, but from the conviction which they have received of the irresistibleness of his power and the terribleness of his judgments. They are terrified, awed, subdued, but they are not converted.

We proceed to a third passage, Chapter xv. 4. "Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship thee, for thy righteous acts have been made manifest." The words are part of the song of praise sung immediately before the introduction of the angels with the seven last plagues, by those who stood upon the glassy sea, and who are described as "having come victorious from the beast and from his image, and from the number of his name" (Verse 2); and they embody in an anticipatory picture what the results of the infliction of these plagues are to be. It is not difficult to understand that they should be regarded by many commentators as containing a prediction of the conversion of the heathen; and it may be at once allowed that there is no passage of the Apocalypse which seems to speak so strongly of that great result. Yet it is extremely doubtful whether such an interpretation can be fairly put upon them.

(1) Our readers may call to mind what has been already said in speaking on Chapter iii. 8, 9, of the meaning of the word "worship." There is a worship of awe, of terror, and of trembling, as well as a worship of faith and love; and the simple use of that word, therefore, is not enough to prove that it is now used in its higher and better sense.

(2) In the second place, we are here manifestly taught

what are to be the *judgments* of God upon his enemies. The song immediately precedes the entrance upon the scene of the "seven angels having seven plagues, which are the last; for in them is finished the wrath of God" (Verse 1); and it is intended to describe the effect which these plagues, when inflicted, shall produce. We do not naturally look in such circumstances for mercy but for judgment, and for the vindication of the Almighty's own cause by the overthrow of his adversaries.

(3) In the third place, the appellation given to the Almighty in Verse 3 corresponds with this. He is not addressed in the language of the Authorized Version as "King of saints," but either as "King of the ages," or as "King of the nations." It does not matter for our present purpose which of these last two readings is adopted, although "King of the nations," given only in the margin of the Revised Version, appears to be the more probable. In either case we are led to a different conception of the Almighty from that which is suggested by the words, "King of saints;" the one bringing Him before us as the King eternal and unchangeable, who will no more fail in the execution of his threatenings than of his promises; the other reminding us that all "the nations" are in his hands as clay in the hands of the potter; that He shall rule them with a sceptre of iron; that as the vessels of the potter are they broken to shivers (Chapter ii. 27).

(4) In the fourth place, the ground assigned for the worship of the nations deserves notice. It is contained in the last clause of the verse, "for thy righteous acts have been made manifest." The righteous acts referred to are those which are peculiarly summarised in the effects that flow from the pouring out of the seventh and last Bowl; "And the great city was divided into three parts, and the cities of the nations (mark these words) fell: and Babylon

the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath" (Chapter xvi. 19). We shall not occupy time with the effort to show that "the great city" and the "Babylon" of this verse are identical,—one city, guilty Jerusalem, being thought of under both terms, though with a slightly different relation in each; but shall content ourselves with quoting the following note of Dean Alford upon the point:—

"And Babylon the great," he says, "mentioned specially, although really the same with ἡ πόλις ἡ μεγάλη, because of her specious adulterous character to be hereafter described."

Even, however, if this be not admitted, our argument will not be greatly affected. Babylon is associated in the closest manner with these final judgments of God, with the final "righteous acts" of the words now before us. Let us turn then to Chapter xix. 1, 2, where the Seer hears "as it were a great voice of a great multitude in heaven, saying, Hallelujah," and where he then states the cause why they thus praised God. It was because He had judged the great harlot which had corrupted the earth with her fornication, and had avenged the blood of his servants at her hand. All this, too, is prefaced by the statement, "True and *righteous* are thy judgments." In other words, these "righteous judgments" are equivalent to the "righteous acts" of the passage we are now considering. These "acts," therefore, do not take effect in the conversion, but in the overthrow, of the enemies of God.

The passages now considered might in themselves be held to be sufficient to bring out what we have in view. But there are two others of so peculiar a character that they must not be omitted. The first of these is to be found in Chapter x., where we are told of the "Little

Book" which was put into the hands of the Seer that he might eat it, and thereafter "prophesy again 'over many peoples and nations and tongues and kings.'" The second meets us in Chapter xiv. 6, where St. John relates that he "saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people."

The first of these passages is supposed to indicate a great missionary era when the gospel shall be widely, if not universally, both proclaimed and embraced. To quote again from Isaac Williams, the most eloquent representative of this opinion, "This beautiful vision is the manifestation of the gospel to the world; and the book given to St. John his inauguration into the deeper knowledge of the kingdom. Thus the subjects are advancing into ever increasing orbits; the first seal, the single horseman in Judea; the first trumpet, the Church going forth from the ruins of Jerusalem; and now the glorious vision of its expansion throughout the world;" and again, "The standing on the earth and the sea occurs thrice, as if to characterize the vision as representing the universal Church both of the Jews and of the Gentiles; '*His right foot*' on the nations, as of acceptance; '*His left*' on Israel, as of rejection; or rather the '*right foot*' of advancement, the '*left*' of previous possession; or the gospel extending from the law." The question depends upon the light in which we are to regard the contents of the "Little Book," and on the interpretation to be given to the word "prophesy" in the last verse of the Chapter. As to the first of these two points, we must urge that it is an entire mistake to suppose that the "Little Book" contains what we know as the gospel, the proclamation of which is to be followed by the conversion of those who hear it. The gospel is a message of mercy to mankind. Everything in

the chapter shows that the "Little Book" is filled with a message of judgment. It is in the hands of an angel who, if not exactly the Lord Himself, is the representative of the Lord in *that character in which He comes to judgment*. Thus the angel is "arrayed with a cloud" (Verse 1); and, in five of the seven times in which we read in the Apocalypse of "a cloud," "the cloud," or "clouds," there can be no doubt that the cloud is the investiture of the Son of man when He appears as judge (Chapters i. 7; xiv. 14 twice; xiv. 15; xiv. 16). In the sixth (Chapter xi. 12), the definite article before "cloud" points to a cloud the nature of which was distinctly understood, and which can be no other than that associated, both in the Book of Revelation and in other parts of the New Testament, with the manifestation of the Judge of all at the last day (compare Matt. xxiv. 30, xxvi. 64; Mark xiii. 26, xiv. 62; Luke xxi. 27; 1 Thess. iv. 17). The cloud here must have a similar meaning. Again, we are told that the angel's "face was as the sun," and "his feet as pillars of fire" (Verse 1); the first of these expressions taking us back to Chapter i. 16, and bringing the sun before us in the light in which it is presented there, as the source of burning, scorching, heat; the second taking us to Chapter i. 15, where the fire is clearly that of judgment. Again, when the angel made himself heard, he "cried with a great voice, as a lion roareth" (Verse 3), thus indicating that something terrible was at hand. And, once more, "when he cried, the seven thunders uttered their voices" (Verse 3),—"thunders" the constant symbol of judgment, and "seven" in number, not because St. John at the moment heard seven, but because seven thunders represented judgment in all its completeness and intensity. No doubt a "rainbow" was upon the angel's head (Verse 1), but it is almost unnecessary to say that without this trait the description of the Judge would not be complete. It is the Lord of mercy

and of love who judges. Present Him only in his holiness and justice, and no voice of self-condemnation would be awakened in the sinner's breast. He would only complain of the harshness that he experiences, and of the tyranny that dooms him to his fate. It is the sight of love scorned, rejected, crucified,—of love that would fain have embraced the greatest sinner within its arms,—which awakes the conscience and rouses the agony of remorse.

These considerations are sufficient to prove that the "Little Book," given to the Seer by such a Being and with such accompaniments, cannot be a message of glad-tidings to men. What it contained we are not called upon at present to enquire. Enough, that it is a roll of judgment and terror, a message of wrath to the hardened, and not of grace to the labouring and heavy laden.

Then again as to the words, "Thou must prophesy" in Verse 11, the verb "to prophesy" occurs only once again in the Apocalypse, in Chapter xi. 3. It is there used of the two Witnesses who prophesy under circumstances, and with terrors at their command, which lead us directly to the thought of a proclamation not of mercy, but of woe, to those by whom they were so cruelly abused and persecuted. The same thought is obviously before us now; and, connecting with this the contents of the "Little Book," it is hardly possible to doubt that we have here a prophesying in the line of warning to the impenitent rather than of consolation to the troubled. It would seem clear, therefore, that in Chapter x. we have no great missionary era, no great extension of the Church by the preaching of peace on earth among men to whom God would reveal his good pleasure (Luke ii. 14).

What has been said may prepare us for the consideration of the still more difficult text in Chapter xiv. 6, where we read of "an eternal gospel" proclaimed "unto them that dwell on the earth." It can hardly surprise us that



by these words should be so often, perhaps even so generally, understood the gospel message of salvation, as again Isaac Williams says, "the *everlasting gospel* in brief simplicity, the carrying out in exceeding power of description of our Lord's discourse, 'This Gospel shall be preached in all the world for a witness to all nations; and then shall the end come.'" This idea has become so familiar to us through the rendering of the Authorized Version, "the everlasting gospel," and it is besides so natural in itself, that it is hard to think of anything else as the witness. Yet, in that case, why do we not find the article before the word "eternal"? The Greek speaks not of "the" eternal Gospel, but of "an" eternal gospel; and it is an altogether unwarrantable liberty with the text to supply what St. John, no doubt designedly, omitted. This circumstance alone is sufficient to shew that we have not the well known gospel of the love of God before us, but something else which may also be characterized as a gospel. The inference is confirmed by the mode in which the persons to whom this gospel is proclaimed are spoken of. They are such as "dwell on the earth"; words not used in the Apocalypse in a neutral sense applicable to the righteous as well as the wicked, but applied to those who have rejected heaven, who have chosen "the earthly" method of "the heavenly" things, and who rest themselves in fancied security upon what this present world bestows. It is confirmed also by the fact that in the very next following words we have set before us what this "gospel," this proclamation, is to be, "Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters" (Ver. 7). The "eternal gospel" here spoken of is a message of judgment like that which we have found in the "Little Book"—not perhaps exactly the same message, or having reference to the same persons,

but marked by the same distinctive quality, that it is words of wrath and not of love. Nor is it difficult to see why the persecuted saints of God should consider a message of this kind to be a gospel or good news. Were the souls under the altar of the fifth seal able to cry out, "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Chapter vi. 10). Were the "great multitude in heaven," after the fall of Babylon, able to take up the very words of that prayer and to turn it into a song of praise, "saying, Hallelujah; Salvation, and glory, and power, belong to our God, for he hath *judged* the great harlot. . . . and he hath *avenged* the blood of his servants at her hand" (Chapter xix. 1, 2)? And why may not the thought of the Almighty's judgments upon sin be a source of satisfaction to his people? It is in no thought of vengeance that they rejoice, from no want of compassion for sufferers, but only because He in whom they trusted has vindicated his own cause, has illustrated that holiness and iustice of his character with which the welfare of the universe is inextricably bound up, has fulfilled his promises, and has brought about his reign of perfect righteousness? Besides which, they do not anticipate the future. For aught they know there may be resources of God's grace which shall open up new methods of escape for all who do not deliberately harden themselves against his dealings. They are content to pause where the Divine word pauses. They see righteousness brought out of all its troubles in an evil world; they see evil robbed of its power any more to hurt righteousness; such a thought is well entitled to the name of good news, of an eternal gospel, proceeding from One who, to the complaint that "from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation," replies that "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 4, 8).

We shall not examine any other passages of the Apocalypse bearing upon the point under discussion. It may be at once allowed that the first impression produced upon us by those that we have considered, and others like them, is that we do meet in this book notices of the extension of the Church. A closer examination will, however, shew in every instance that nothing of the kind is spoken of, and that from first to last the Church of the Lord Jesus Christ is treated of as ideally complete.

The fact is remarkable, but it has a distinct analogy in the fourth Gospel and in the Epistles of St. John. In tracing the conflict of Jesus in the former, we do not see so much sinners to be converted as enemies to be overcome. Men appear to be divided into two great classes, and the purpose of our Lord seems to be to draw out, and make manifest, tendencies already existing in each. He is the Light at which the susceptible increase into a flame the little spark of light already glimmering in their hearts, while in its presence and by its power the unsusceptible have their little spark of light extinguished, so that they sink into utter darkness. He wins the one, but the others are hardened and repelled. Not that the salvation to be found in Jesus is not designed to be universal; and not that men are regarded as so essentially identified with the two classes into which they are divided that they may plead an original destination of the Almighty as a plea for rejecting the salvation offered them. It is conclusive against the first of these ideas that the universalism of the gospel offer is brought out in the fourth gospel with more than ordinary force, and against the second that there is no other book of the New Testament in which the power of the "will" of man is placed in so strong a light, or in which so much emphasis is laid upon man's moral responsibility. Still the fact remains that there are two classes, and these existing not simply *after* but *before* the

work of Christ. "He that is *of God* heareth God's words; for this cause ye hear them not, because ye are not of God;" "Ye believe not because ye are not of my sheep" (John viii. 47, x. 26). It is the same in the first Epistle of the same Apostle; "they are *of the world*: therefore speak they as of the world, and the world heareth them. We are of God: he who is not *of God* heareth us not" (Chapter iv. 5, 6). And, again, when he refers to false brethren who had fallen away from the Church, he declares that they never belonged to it. They were the world in the Church. "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest how that they all are not of us" (1 John ii. 19). The general teaching, indeed, of all the writings of St. John upon the point before us may be summed up in the following words of the Gospel: "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God;" "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God *abideth* on him" (John iii. 18, 36). In the present condition of men their future is always viewed without attention being fixed on the fact that the righteous may fall away, or that the wicked may be converted and saved.

Such then is one leading aspect of the Church that meets us in the Apocalypse. We do not of course for a moment assert that the writer of that book did not contemplate her extension in the world, or that he leaves no room for that missionary progress, both among Jews and Gentiles, of which the other New Testament books contain so many indications and so many promises. But he does not bring this into view. He contemplates the true Church as the bride of Christ, from the first ideally complete. He sees

that the destiny of individuals may be left with One who willeth not the death of the sinner, and out of whose hand no enemy shall be able to pluck the feeblest of the flock. His thoughts rest on the Body of Christ as, throughout all her history, like her Lord, the same. She may lose apparent members; she may add to her numbers: it matters not: she is the one Church of her exalted Lord, following in his footsteps, "going" like Him to the Father, and perfect, unchangeable, divine.

WM. MILLIGAN.

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*THE IDENTIFICATION OF THE SERPENT WITH  
SATAN IN THE BOOK OF WISDOM.*

IN Wisdom ii. 23, 24, we read: "God created man to be immortal, and made him to be an image of his own nature (*ιδιότητος* not *ἀιδιότητος*). Nevertheless through envy of the devil came death into the world: and they who are of his portion tempt it;" and it is generally considered that we have here a very remarkable development of Old Testament doctrine. The identification of the serpent who tempted Eve with the Devil and Satan is found nowhere in the canonical portion of the earlier Scriptures. Though there are certain well-known allusions to Satan in some few of the books of the Old Testament, yet there is nothing to connect the temptation and fall of man with his seductive address under the form of the serpent. It remained for the Christian writings to speak of "the great dragon, that old serpent, called the Devil and Satan, which deceiveth the whole world" (Rev. xii. 9, xx. 2); and so isolated is the doctrine in Wisdom, that many commentators have not hesitated to brand Verse 24 as an interpolation by a

Christian hand. This is an easy method of disposing of a statement to which one objects on other grounds, and it is one to which German critics are wont to resort with much contentment. But a student who comes to the consideration with unprejudiced mind, and who desires to elicit the truth and not to support preconceived theories, will not be satisfied with such an evasion of a difficulty. As this subject has a bearing on the question of the development of doctrine among the Alexandrian Jews just anterior to the era of Christianity, it may be interesting to devote a few lines to its treatment.

Now, first, let us ask whether there are any objective reasons for repudiating Verse 24 as spurious. Is there any authority in the existing MSS. for its rejection? And the answer is, None whatever. There is an universal *consensus* for its retention. The uncials and the cursives which contain the Book of Wisdom alike agree in supporting its authority without variation. The Versions bear similar witness. The Latin version contained in the Vulgate, which is the old Italic unaltered by St. Jerome when he translated the canonical Scriptures, dates from the second century, and therefore represents a more ancient text than any that has come down to us. Yet it gives the passage indisputably: "*Invidia autem diaboli mors introivit in orbem terrarum; imitantur autem illum qui sunt ex parte illius.*" And St. Jerome himself quotes the passage, translating it in almost the same words, T. I. p. 69. The Armenian, Syriac, and Arabic versions agree in testimony. Thus, as given in Walton's Polyglott, the Syriac is rendered: "*Invidia diaboli mors introivit in mundum, experiuntur autem illam, qui pars ejus sunt.*" And the Arabic: "*At invidia dæmonis mors ingressa est mundum, et hominem tentant qui sunt partium illius.*"<sup>1</sup>

<sup>1</sup> The passage is cited also by many of the Fathers. Thus S. Athan., *De Incarnat.*, § 5, p. 41; Fulgent., *Ad Monim.*, i. 5 (p. 6 Paris); *Lucif. Cal.*, p. 860,

There exists, therefore, no external evidence against the genuineness of the paragraph; if it is to be rejected, its expulsion must be grounded on subjective arguments. And this accordingly we find to be the case. In a recent article in the *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, the writer says calmly, "If the passage in question does really identify the serpent in Eden with the Devil, or anticipate the Christian dogma of the existence and personality of the great evil spirit, it must be regarded as an interpolation by a Christian hand." And he proceeds to assert that the strict monotheism of the Old Testament, to which Pseudo-Solomon rigidly adheres, forbids us to understand "the Devil" in the Christian sense of the term, and that such identification is found nowhere in Jewish literature. Perhaps the word "identification" implies too much; but what the passage in Wisdom means is that the agent in the temptation was he who is called Satan and the Devil, whether we consider that he transformed himself into the serpent, or used the serpent as his instrument and agent. The latter is the view of St. Augustine, who (*De Civit.* xiv. 11) says: "superbus ille angelus . . . colubrum in paradiso corporali . . . animal scilicet lubricum et tortuosis anfractibus mobile, operi suo congruum, per quem loqueretur, elegit; eoque per angelicam præsentiam præstantioremque naturam spiritali nequitia sibi subjecto, et tanquam instrumento abutens, fallacia sermonciatus est fæminæ."<sup>1</sup> The Talmud-

Migne, *Patr. Lat.*, xiii; and in the spurious work at the end of St. Augustine's writings, *Hypomnesticon contra Pelag.*, vol. x. p. 1618, Migne.

<sup>1</sup> Thus again, *De Genes. ad. lit.*, xi. 3: "Nec sane debemus opinari, quod serpentem sibi, per quem tentaret persuaderetque peccatum, diabolus elegerit; sed cum esset in illo perversam et invidam voluntatem decipiendi cupiditas, nonnisi per illud animal potuit, per quod posse permissus est." Cap. 12: "Quicquid igitur serpens ille significavit, ei providentiæ tribuendum est, sub qua et ipse diabolus suam quidem habet cupiditatem nocendi. . . . Quid mirum si per serpentem aliquid agere permissus est diabolus, cum dæmonia in porcos intrare Christus ipse permiserit." Cap. 27: "In serpente ipse

ists assert that the evil spirit Sammael used the serpent as his mouthpiece in beguiling Eve. Thus in the *Capitula* of R. Eliezer (cap. xiii.), it is said that Sammael chose out the serpent as the craftiest of the animals and "rode upon him," and all that the animal did or said was inspired by the evil spirit which possessed it. The Targums on Genesis iii. 1-6 support the same conclusion. Thus Jonathan B. Uziel inserts in Verse 6 the clause: "And the woman saw Sammael, the angel of death, and feared." The Samaritan text of Verse 14, reads "liar" instead of "serpent," and Kalisch notes that Satan is frequently called "The first serpent" (*in loc.*); and "The old Serpent," *Hannachash hakkadmoni*, was a common appellation of the Devil long before the term was used by St. John in the Revelation, and before St. Paul assumed that his readers would perfectly understand his allusion to Satan under the name of "serpent."

The existence and personality of the Tempter was a subject only very gradually revealed. In the patriarchal times the notion that obtained concerning the cause and source of evil must have been of the vaguest character. The tradition of the temptation and fall of man might indeed have led to the inference that, underlying the animal agency, some powerful influence, hostile to God and man, was working. "Ye shall be as gods, knowing good and evil," was a promise which came from a power which animated the serpent. But all such deductions must have been dark and uncertain. Nor indeed under Moses was the matter made much clearer. There is nothing in the Law which points to a personal tempter. The existence of evil spirits might indeed be inferred from the stern enactments against witchcraft and necromancy; but in

[diabolus] locutus est, utens eo velut organo, movensque ejus naturam eo modo quo movere ille et moveri illa potuit, ad exprimendos verborum sonos et signa corporalia, per quæ mulier suadentis intelligeret voluntatem."



denouncing idolatry, the Jewish lawgiver did not, as later Scriptures do, enhance its abominable character by shewing that such worship is really offered to devils.<sup>1</sup> The only plausible argument for finding an intimation of a personal evil spirit in the Pentateuch is the mysterious custom on the Day of Atonement of sending forth one of the presented rams to Azazel in the wilderness (Lev. xvi. 8). Origen in old time and Hengstenberg in modern days, take Azazel to mean the Devil himself; but this interpretation is rejected by great scholars on various grounds. The Seventy translate the word ὁ ἀποπομπαῖος<sup>2</sup> (Vulg. "emissarius"), and say it was to be sent εἰς τὴν ἀποπομπήν (ver. 10), "for complete removal," nothing being thereby expressed but the free remission of sins. It seems to be an entire misconception to regard the evil spirit as receiving an offering for sin equally with Jehovah. So that we must eliminate all idea of a personal evil spirit from the expression. The reason for this reserve in communicating the doctrine of the personality of the devil is not far to seek. The innate tendency of the Jews to idolatry would have been fostered by the conception of a great wicked spirit capable of opposing God and working evil to man. It was in mercy to such weakness that the definite expression of the truth was withheld till the idea of the Deliverer was more fully established. The distinct mention of Satan in Job conveys the notion of a being possessed of certain powers, and allowed to exercise an influence, under certain limits, over man's body and outward circumstances. But there is nothing in the narrative to connect him with the temptation and fall.

The later books of the Old Testament shew traces of a

<sup>1</sup> The passage Deut. xxxii. 17, which in our version is rendered: "they sacrificed unto devils, not to God," might be better translated, "they sacrificed unto counterfeit gods." Cf. Lev. xvii. 7. Warburton, *Div. Leg.*, Bk. v. § 5, note E.

<sup>2</sup> And so Philo, *Leg. Alleg.*, ii. 14 (vol. i. 75).

teaching learned from the Persians in the land of captivity. The Israelites had there been brought face to face with the doctrine of Dualism, the impious theory of the co-ordinate powers of good and evil, the two opposing, but equal, principles, the conflict of Ormuzd with Ahriman. But though this contact may have coloured their demonology, and exercised a certain influence upon the terms in which more orthodox doctrine was expressed, they never fell into the error of regarding evil and good as on a level in power and authority. When Satan is mentioned as inciting to evil, as in 1 Chronicles xxi., or as accusing men before the Lord, as in Zechariah iii., it is always as occupying an inferior position: his malice is overruled for good, his slanders and blasphemies are rebuked and put to silence.

In the Chaldean account of the Fall, the dragon leads man into sin; in the Persian narrative, Ahriman deceives the primal pair; in Hindoo mythology, the king of the evil demons, the king of the serpents, is the great opponent of man and righteousness.

But without crediting the author of the Book of Wisdom with any special knowledge of these curious legends, which are indeed evidently derived from the primitive tradition embodied in the narrative of Moses, we may trace the course of his identification through his acquaintance with the Septuagint translation.<sup>1</sup> By the time that the Seventy made their version, the Jews had adopted a demonology which was far in advance of the teaching of the Hebrew Pentateuch. The opinion that the gods of the heathen were demons or devils is clearly the view of the Greek translators. Thus Deuteronomy xxxii. 17 (quoted by St. Paul, 1 Cor. x. 20): ἔθυσαν δαιμονίοις καὶ οὐ θεῷ. Psalm xcvi. 6: πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια.<sup>2</sup> The apocryphal

<sup>1</sup> See Grimm, *Das Buch der Weisheit*, p. 83 (on ii. 24).

<sup>2</sup> Comp. also Ps. cv. 87; Isa. lxx. 11.

writers had arrived at the same conclusion. So Baruch writes (iv. 7): *θύσαντες δαιμονίοις καὶ οὐ Θεῷ*. What kind of beings are meant by *δαιμόνια* is not so clear. Philo uses the term very commonly in a good sense, but no such use can be found in the Septuagint version. It is used, perhaps of other than spiritual creatures, as in Isaiah xiii. 21; but the notion conveyed is always of something uncanny and noxious. In Psalm xc. 6 it is applied to pestilence, "the sickness that destroyeth at noon-day," *δαιμονίου μεσημβρινοῦ*. The term occurs frequently in Tobit, sometimes with the epithet *πονηρόν*, sometimes without it, but always in a bad sense.<sup>1</sup> Josephus, too, always applies the word to evil spirits, defining them in one place as "the spirits of wicked men," which enter into the living and kill them, unless driven out by exorcism.<sup>2</sup>

The author of Wisdom was not alone in identifying "the serpent" with Satan. Whatever date may be assigned to the so-called Fourth Book of Maccabees, it is clear that it was written before the destruction of Jerusalem, and that it is a product of the same school of Jewish-Alexandrian thought as Wisdom. In a remarkable passage towards the close of the Book (xviii. 8) we find the words: *οὐ διέφθειρέ με λυμεὼν τῆς ἐρμηλίας φθορεὺς ἐν πεδίῳ, οὐδὲ ἐλυμήνατό μου τὰ ἀγνὰ τῆς παρθενίας λυμεὼν ἀπατηλὸς ὄφης*, where "the deceiving serpent" is another name for the Devil, with evident reference to the primeval temptation.<sup>3</sup> Reading the history of the Fall of man by the light cast upon the author of evil by later Scriptures, Pseudo-Solomon naturally connected the serpent with the devil. The curse, partly unintelligible as applied to the mere animal, became full of significance when referred to the great evil

<sup>1</sup> Comp. Tob. iii. 8, vi. 18, viii. 3.

<sup>2</sup> Bell. Jud., VII. vi. 3. See also Ant., VI. viii. 2; VIII. ii. 5.

<sup>3</sup> Comp. 2 Cor. xi. 3: *ὁ ὄφης ἔδωκεν ἐξηπάτησεν*, commenting on which passage, Clemens Alex. (*Strom.* iii. 12, p. 197) speaks of the Serpent as *τὴν λεγομένην ζωήν*.

spirit, whose enmity to man, once so fatal, was in the end to be overcome. The solemnly announced victory over a mere beast of the field, however dangerous, would be seen not to meet the requirements of the occasion. The ultimate defeat of Satan, the inspirer of the serpent, was the subject of the promise.

As to the word *διάβολος*, we may observe that it is used as the rendering of Satan in the five places in the Old Testament where that term is employed as a proper name; in Job i. 6, 12, ii. 1, and Zechariah iii. 1, with the article; and in 1 Chronicles xxi. 1 without the article, in all which passages the Latin Vulgate retains "Satanas." The word *Σατανᾶς* occurs only once in the apocryphal Books, viz. Ecclesiasticus xxi. 27, where it is doubtful whether it means more than "adversary" or "enemy," being possibly merely the transliteration of the Hebrew word used as a common term. In this sense *διάβολος* is found in 1 Maccabees i. 36: *εἰς διάβολον πονηρόν τῷ Ἰσραὴλ*, and in Esther viii. 1 Haman is called *τῷ διαβόλῳ*. But the personification of the evil spirit is plainly expressed in Tobit (vi. 17), where Tobias is bidden to make a fumigation, "and," it is added, "the devil (*τὸ δαιμόνιον*) shall smell it, and flee away, and never come again any more."

The universal belief in a personal evil spirit, the enemy of God and man, which is found under such different circumstances, in all ages and countries, is presumptive evidence of the primitive origin and truth of the doctrine.

W. J. DEANE, M.A.

## THE EXEGESIS OF THE SCHOOLMEN.

1. *Their Neglect of History and Philology.*
2. *Their Dialectic Method and Barbarous Phraseology.*

It is only by compression that I can hope in these Papers to give the reader any notion of the prevalent characteristics of Scholastic Exegesis. To treat the subject with fulness would require a volume rather than a few papers. But my object has not been to unearth the errors of the past, but to learn from them. Even from the mistakes of ancient commentators we may gain some aid towards a truer and sounder method.

I shall now endeavour to shew that much of the exegesis which fills whole folios of the Schoolmen was radically vitiated—

1. By lack of all adequate equipment, and especially—
  - a. By their neglect of History ; and
  - β. By their neglect of Philology.
2. By the introduction of dialectics, leading to endless attempts to systematize and to argue.
3. By the tendency to subtle, futile, and delusive speculations.

Instead of dwelling at length on these defects, which is not possible since I am "*spatiis exclusus iniquis*," I shall content myself mainly with illustrating them by actual examples, which will, I hope, speak for themselves.

1. The Schoolmen shew for the most part a singular deficiency in the training requisite for successful expositors.
  - a. They shew a strange neglect of History.

No one who has looked, ever so little, into the history of exegesis can be unaware that down to the present day it has been almost exclusively swayed by traditional methods and conceptions. If in these days a flood of light has been

thrown upon Scripture—if a reality, an intensity, a vividness have thus been given to it which it did not possess before—if our affection and reverence for it have been deepened by the awakening of ten thousand human sympathies which were comparatively destroyed when the Book was treated as a dead sea of enigmas and abstractions—these blessed results have sprung in no small measure from the conviction that in all Scripture narratives the instruction primarily intended is enshrined in the narrative itself literally understood. We have begun to see that Scripture always has a definite and primary sense which is of infinitely deeper importance than the thousands of inferential and secondary senses under which it has [too often been overwhelmed. Now the importance of the literary and historic sense has indeed been asserted in almost every age. It was again and again laid down as an axiom, even by the Mystics and the Schoolmen. But practically the axiom was praised and neglected; instead of being prepared for use in the workshop of the understanding it lay “in the lumber-room of the memory side by side with the most exploded errors.”

The Schoolmen went on repeating the rule that the literal sense was the first which ought to be elucidated, and that no truth was ever expressed by Scripture allegorically which did not elsewhere find its literal expression.<sup>1</sup> But in practice they ignore every historical element nearly as much as Philo did, who when he deigns to touch upon it at all always glances off instantly to his “spiritual” and “philosophic” inferences. They seem to be guided by the remark of St. Jerome, that “to be content with the literal sense is to share the curse of the serpent, Upon thy

<sup>1</sup> “*Si littera tollitur scriptura quid est?*” *Hugo of St. Victor*. They say this because Augustine had said it (see Trench, *Sermon on Mount*, p. 52), yet Hugo elsewhere compares the letter of Scripture to *mud* which must be used to anoint the eyes of the blind (*Praenott. Elucidar.*, 5).

belly shalt thou go, and dust shalt thou eat all the days of thy life."<sup>1</sup>

As a general rule they left the historical narratives of Scripture without any critical examination, and treated them as matters of entirely subordinate importance. It is hardly, therefore, to be wondered at that they scarcely deign to notice such questions as the date and authorship of the books of Scripture. On such subjects they seem to follow the dictum of Gregory the Great already quoted, "Of what importance is it to know the authors of books written by the pen of the Trinity," or "by the Triune God"?

To us who have learnt the impossibility of really understanding or duly estimating the relativity, the authority, and the meaning of the books of Scripture, without a knowledge of their date and the conditions under which they appeared, it will cause no surprise that the neglect of all such enquiries led to the strangest errors. We know, for instance, to how great an extent our judgment as to the meaning of any particular passage or precept is influenced by the circumstances under which it was spoken, and the hearers to whom it was addressed. But by the Schoolmen all Scripture was treated as though every part of it had been equally addressed to all persons under all circumstances. To this was due, among many other errors, the Mediæval disparagement of marriage, the glorification of mendicancy, the absolutism of the Papacy, the abominations of the Inquisition, the doctrine of Divine right, the defence of exterminating wars, the cruel judicial murders of thousands of witches.

Again, the neglect of all historical criticism affected the entire position of the Canon. Honorius of Autun (1130), in his *Gemma*, says that the Books of Judges and Ruth were written by Gideon and Samuel, and that the four

<sup>1</sup> "Littera inutilis est nec curandum quid loquatur"! Joh. Sarisb., *Polycrat.*, vii. 12.

Books of Kings were written by four prophets. We find very varying treatment of the Apocrypha, and no clearly defined practice as to the method of quoting it.<sup>1</sup> Even so great a man as Roger Bacon expresses his astonishment that the Church had not received the writings of the Patriarchs—by which he seems to mean such books as Enoch, the Testaments of the Twelve Patriarchs, etc.—into the canon! The “Articles of Faith,” he says, “are contained in these books far more definitely than in the canon,” and he only supposes that they were not regarded as canonical “because of their *too-great* antiquity”!<sup>2</sup> It was naturally the same in secular history. Albertus—though he was the “*Doctor Universalis*”—numbers the Pythagoreans among the Stoics; calls Socrates a Macedonian; and says that Empedocles and Anaxagoras were Italians.

Again, this neglect of history led to the actual explaining away of narratives of primary importance. The example of such treatment of Scripture had been set ages before, especially by Philo, who sometimes speaks of a particular event or expression in the historical books as obviously too trivial to be narrated by direct inspiration, and therefore as only admitting of an allegorical sense.<sup>3</sup> The Fathers continued this bad method, and thus, as Daillé says, often “rack the text, and as it were drag it along by the hair, and make the sense of the Scripture evaporate in empty fumes,” as when Jerome on Matthew xxi. 7 explains the “ass” to mean the Synagogue, and the “foal of the ass” to mean the Gentiles. In snatching at shadows both the Fathers and the Schoolmen often lost the substance altogether. We trace the weakening influence of the seven rules of Tichonius in the note of Albertus Magnus on Psalm xliii. 1, “Judge

<sup>1</sup> On this subject, see Diestel, *Gesch. d. alt. Test.*, pp. 180–188.

<sup>2</sup> *Opus Majus*, ii. 8.

<sup>3</sup> Thus on Gen. xxxii. 10 he says that it would be “abject” (*ταπεινὸν*) to understand literally “With my staff I passed over this Jordan;” so Jordan must mean all that is base, and the staff means discipline! (*Leg. allegg.*, ii. 22).



me, oh God," "Here" he says "the whole Church is called David, which groaning desires to reach its end." Hervæus Dolensis, whose works were long attributed to St. Anselm, prefaces the Epistle to the Hebrews with the remark that "Hebrews" means "*those who cross over*," and that therefore the Epistle is addressed to those who have crossed over from worldliness to spirituality! Commenting on Matthew xvii. 1, "after six days Jesus taketh Peter and James and John his brother and bringeth them into a high mountain apart," he says that Jesus "is the preaching of the Gospel"; Peter means "one who learns"; John, "in whom is grace"; James, "supplanter." Jesus took them after six days, or after eight days—six because the world was made in six days; eight because the Resurrection was on the eighth day! "They therefore who have ascended above the world, they can be led by the words of the Gospel into the mountains of sublime intelligence," *etc.*, *etc.*<sup>1</sup> This then is exegesis of the narrative of the Transfiguration!

Yet we find nothing better in the *Catena Aurea* of St. Thomas. He quotes Rabanus as saying that the six days indicate the six ages before the Resurrection, and Origen who compares them with the six days of creation. He thinks that the three Apostles remind us of Shem, Ham, and Japheth, or (as Hilary says), of the Holy Trinity.

β. Not less marked is the neglect of all Philology.

The vast majority of the Schoolmen knew no Greek and no Hebrew. Even men like Abelard and St. Thomas knew very little Greek, and next to no Hebrew. Since therefore they often lay down the abstract rule that knowledge of the original languages of Scripture is a necessary preparation for the work of an interpreter, they at once condemn their own labours.<sup>2</sup>

<sup>1</sup> See Elster, *De Med. Ævi theol. exeg.*, 89.

<sup>2</sup> Thus Roger Bacon: "Impossibile est quod proprietates unius lingue serventur

The result is that they had to rely all but exclusively on the Vulgate. "They philosophized" says Schröckh "over the Latin translation," with the assistance of glosses heterogeneously collected from the Fathers, often ill-rendered and often represented by spurious writings. The disadvantage of depending on a version is shewn both by Primasius and St. Thomas Aquinas on Hebrews ii. 9, "that by the grace of God (χαρίτι Θεοῦ, gratiâ Dei) he should taste death for every man," where they take *gratiâ Dei* as a nominative, and as a title of Christ! The result of not knowing the original was specially fatal to their "parallel-passage" method. Thus on Psalm lxix. 3, Albertus Magnus has an excursus about the Scripture uses of the word "substance," and by way of shewing that the meaning of the word is fourfold, he says that it means: 1. *All nature*, which he illustrates by "sin is no substance, because it is not nature but the corruption of nature." 2. *Earthly goods*: Genesis xiii. 6, "Their *substance* was great"; Proverbs iii. 9, "Honour the Lord with thy *substance*" (to which he adds Luke xv. 12). 3. *Stability of life*. 4. *Virtue*, because in Proverbs xiii. "Bona est *substantia* cui non est peccatum in conscientiâ." But unhappily for this scheme the "*substantia*" used by the Vulgate in these passages represents quite different words in the Hebrew and the LXX. If, as Luther said, "the science of theology is nothing else than grammar exercised on the words of the Holy Spirit," the Schoolmen were ill equipped indeed.

This ignorance of Greek and Hebrew accounts for the grotesque etymologies in which the Schoolmen abound. Albertus Magnus derives "Epicurean" from "*super cutem*," and Endymion from *en* and *dymion* "intellect!"<sup>1</sup>

in aliâ." *Opus Majus*, iii. 1. And Wicklif: "Patet quod totus error in Scripturæ notitiâ et quare idiotæ ipsam turpificant atque falsificant, est ex grammaticæ et logicæ ignorantia." *Trialog.*, i. 8.

<sup>1</sup> Stöckl, *Gesch. d. Philosophie d. Mittelalters*, vol. ii. p. 358.

Hervæus Dolensis derives *sinceritas* from *sine carie*; and says that "Timotheus" means "beneficent." St. Thomas says that *diabolus* means "falling downwards"; that *terra* is so called "*quia teritur pedibus*;" that *tenebrae* comes from "*tenere umbram*"; that *abyssus* is derived from *a* and *byssus*, or *a* and *basis*; and that *prophetia* comes from *procul* and *phanos*. Writing on the name Paul, he says that it cannot be of Hebrew origin, because Hebrew does not possess the letter P (!); but it may be from some word with a Hebrew letter like P, and then it means "wonderful," or "elect"; if it be Greek it means "quiet;" if Latin it means "small." He then proceeds to shew how each of the three derivations suits St. Paul, and to prove this from passages of Scripture,—and so on at great length. Roger Bacon derives Παράσκευη from *parare coenam*.<sup>1</sup> Peter Lombard on Matthew i. 19 makes *traducere* (παράδειγματίσαι "to make an example") mean "*rem habere cum sponsâ*." Durandus derives *Alleluja* from *Alle*, *salvum*; *leu*, *me*; *ja*, *fac!* or—by way of alternative—from *alle*; to sing; *lu*, praise; *jah*, to the Lord; and *alle*, light; *lu*, life; *jah*, salvation, etc.<sup>2</sup>

2. A second radical defect of scholastic exegesis is its extravagant abuse of the dialectic method.

This is specially observable in the great Schoolmen of the thirteenth century. They rarely aim at setting forth the meaning of the passage with which they are dealing, but they work it up dialectically according to the categories of Aristotle,<sup>3</sup> and throw it into systematic form by the aid of endless divisions and sub-divisions. They argue about it in an eristic manner with all kinds of subdichotomies, objections, solutions, definitions, conclusions, corollaries,

<sup>1</sup> See Elster, p. 14. Tribechovius, *De Doct. Schol.*

<sup>2</sup> Durand. *Rational. div. offic.*, p. 58. See many other instances in Tribechovius. Espensæus (on 1 Tim. iii.) says "In Latinis auctoribus Græce nosse suspectum fuit, Ebraicum pœne hæreticum."

<sup>3</sup> See Diestel, p. 193.

propositions, and distinctions.<sup>1</sup> "The human mind," as Bacon says, "if it works in contemplation on the nature of things and the works of God, works in accordance with the material . . . but if the mind is turned towards itself (like a spider weaving its web) then it has no limitations, and certainly produces some webs of teaching marvellous for the tenacity of the thread and workmanship, but for any useful purpose trivial and inane."<sup>2</sup> Can we wonder if all truth and sense were lost sight of in deluges of declarations, objections, confirmations of objections, points of replies, distinctions of these points, statements, declarations of statements, proofs of declarations, disproofs of these proofs, reasons of the disproofs, refutations of these reasons, exceptions of distinctions, and so on *ad infinitum*? "In Divine things," says Ludovicus Vives, "they divide, singularise, particularise, completely, incompletely, as though they were dealing with an apple."<sup>3</sup>

Some accuse Abelard<sup>4</sup> and others Peter Lombard<sup>5</sup> and others Duns Scotus,<sup>6</sup> and others Albertus,<sup>7</sup> of having been the originators of this useless method. But the method arose with the adoration of the works of Aristotle, and it was, so to speak, in the air.<sup>8</sup> And it led to that *coacervatio*, as Sixtus Senensis calls it, that boundless prolixity which wearies us to death. Langenstein, after lecturing four years on Genesis, and publishing four huge folios, had only got to the fourth chapter. Haselbach wrote twenty-four books

<sup>1</sup> See Erasmus, *Encom. Mor.*, p. 193 (ed. 1666).

<sup>2</sup> *De Augm. Scient.*, i. 16. Wetstein, in the Pref. to the third edition of his Testament, speaks of "Methodicam illam, aridam, mortuam, ligneam, straminneam, artificiosam et φιλοσοφοτεχνολογικηθεολογικη theologiam."

<sup>3</sup> Tribechovius, p. 24. Lud. Vives, *De Corrupt. Art.*, 1.

<sup>4</sup> So Trithemius says, *Cat. S. E.*, p. 97 (Brucker, vol. iii. p. 716).

<sup>5</sup> So Aventinus, *Annal.* vi. (ap. Tribechov.). See Baur, *Dogmengesch.*, p. 159.

<sup>6</sup> See Brucker, vol. ii. p. 875. Duns Scotus, *Sent.* iii. dist. 24. qu. i.

<sup>7</sup> "He brought Aristotle into the midst of Christianity." Vaughan, *Life of St. Thomas*, vol. i. p. 248.

<sup>8</sup> Hagenbach (ii. 438) says that Alexander of Hales was the first to make a general use of Aristotle.

on the first chapter of Isaiah. Gregory, long before, had written thirty-five long books on Job. To this day the "divisions" and "distinctions" of the Schoolmen have infected sermons. They applied their "divisions" to every text however short, and their "distinctions" to almost every word.<sup>1</sup> But John of Salisbury even in the twelfth century might have taught them that "dialectic is inefficacious if it be unsupported by other knowledge."<sup>2</sup>

Instances without number might be given of this defect; but in order to do the Schoolmen no injustice we will choose two favourable specimens from the greatest of their writers—St. Thomas. Both instances are interesting in themselves, and neither of them is a tenth part so flagrant as many which might have been chosen.

Here then is his sermon (*Homil.*, cxxv.) on True and False Riches, which illustrates the Scholastic fondness for dividing.

Riches, he says, are of three kinds. I. Temporal. II. Spiritual. III. Eternal.

I. 1. Temporal riches are to be despised for four reasons: because they are, *a.* useless; *β.* transient; *γ.* they lead to poverty; *δ.* the contempt of them leads to hope.

2. By them men sin in *four* ways: *a.* by unjust acquisition; *β.* by avaricious tenure; *γ.* by bad use; *δ.* by pride.

II. 1. Spiritual riches are of *two* kinds: *a.* knowledge; *β.* virtue.

2. They are to be sought for *three* reasons: *a.* their immensity; *β.* their utility; *γ.* their dignity.

III. Eternal riches are also to be sought for *three* reasons: *a.* their reality; *β.* their joyousness; *γ.* their eternity.

Thus on this very simple and practical theme we have no less than twenty divisions.

<sup>1</sup> Sixtus Senensis, *Bibl. Sanct.*, p. 218.

<sup>2</sup> Joh. Sarisb., *Metalog.*, ii. 9.

My second instance will shew, in a remarkable way, the dangers which arose from that systematization, that *schematismus*, that method of partitioning every subject in a formal manner, and storing it in compartments, which the Schoolmen learnt from Aristotle.

It is St. Thomas's scheme for arranging the Epistles of St. Paul. It is given as a note on the words "*a vessel of election*," in Acts ix. 15, and on it, as on a pivot, turn the 700 pages of his commentary on the Epistles.

First he takes the word "vessel." Men, he says, are compared to vessels in Scripture, for three reasons. i. Because as regards make they depend on the will of the artificer (*Auctor in vase*). ii. Because they are filled (*plenitudo vasis*). iii. Because of their use.

Now St. Paul carried Christ in three ways. i. In his body (Gal. vi. 17). ii. In his mouth (Matt. xii. 36, which admits of reference to the dove with the olive branch). iii. To those absent as well as to those present. And his excellence in this office is shewn in four ways. i. By his grace of election. ii. By his fidelity. iii. By his singular excellency. iv. By the results he produced.

Applying these remarks to the Epistles, he says that we have: 1. The *Auctor in vase*. 2. The fulness of the vessel—the teaching of Christ. 3. The method of carrying, since the Epistles were carried by messengers (with reference to which he very needlessly quotes 2 Chron. xxx. 6). 4. The distinction of different kinds of use. For St. Paul wrote fourteen Epistles, of which nine instruct the Church; four instruct chief persons in the Church—prelates and kings; and one the people of Israel (Heb.); while all the fourteen treat of the Grace of Christ, which may be considered in three ways:—

I. As it is in Christ, the Head (Heb.).

II. As it is in the principal members of his body (Pastoral Epistles and Philemon).

III. As it is the mystic body—the Church. (The Epistles to the Gentiles.)

But in these again Grace is handled in a threefold manner.

1. As it is in itself (Rom.).

2. As it is in the Sacraments : viz. *α.* in the Sacraments themselves (1 Cor.) ; *β.* in the ministers of them (2 Cor.) ; and as it is *not* in superfluous sacraments, which are excluded (Gal.).

3. With regard to its effects.

*α.* In ecclesiastical unity (Eph.).

*β.* In its confirmation (Phil.).

*γ.* As a defence against errors (Col.).

*δ.* As a defence against present persecutions (1 Thess.).

*ε.* As a defence against future persecutions (2 Thess.).

Then, as regards II., the rulers of the Church are, i. Temporal ; ii. Spiritual.

i. Temporal heads of the Church are addressed in Philemon.

ii. Spiritual heads of the Church are taught :—

*α.* Unity (1 Tim.).

*β.* Constancy (2 Tim.).

*γ.* The resistance of heretics (Tit.).

“And thus,” adds the saint, “we see the distinctions of means and order in all the Epistles.”

Could anything be more ingenious, and yet at the same time more entirely beside the mark? What are we to think of a scheme of the Epistles which deals with that to the Galatians as a sort of appendix to the treatment of the Sacraments? Yet what abler scheme could be suggested when men paid no attention to critical and historical considerations, and excluded every purely human element in the origin of the Epistles in order to range them in a compact scheme of abstract doctrines?

3. Another defect of scholastic commentaries is the barbarous nature of their language.

It will be needless to dwell on this point. I will not deluge the reader with a flood of "formalities, hæcceities, realities, quiddities, relativities," etc. The Schoolmen often mistook for learning and for knowledge an obscure and barbarous terminology, which was so difficult of comprehension that Erasmus once heard a "theologian" say that nine years would not be enough to understand what Duns Scotus wrote merely as a preface to Peter Lombard's Sentences; and that unless a man had all the metaphysics of Duns Scotus in his memory he would be unable to comprehend a single sentence in all his writings. Duns Scotus is chiefly responsible for these subtle technicalities, and often respecting matters which he himself barbarously calls "*incircumscribilitates*."

But instead of dilating on this point, two or three instances shall suffice.

Here for instance is the scholastic definition of "Person," which I cannot pretend to translate. "*Persona non dicit relationem originis nec communem sed duplicem negationem communicabilitatis in genere non extra genus, significans aliquid positivum et intentionem primam non secundam connotans circuminsessionem.*"—If such a definition be necessary, who shall profess to understand the Athanasian creed?

Then follows the definition of their theological *arcanum* the circuminsessio (*περιχώρησις*), *communicatio idiomatum*, or in plainer language the relation of the two Natures to each other in the Person of Christ. It is defined as "*Subsistentis in subsistente realiter distincto mutua præsentialitatis assistentia in eadem essentia.*" The Hypostatic Union is "*Relatio disquiparantiæ realis quidem in uno extremo cui in altero nulla realis relatio respondet*"; and the Union of the Word in Christ is "*relatio extrinsecus*



adveniēns terminata ad Verbum, et fundata in assumpta humanitate, et est ista relatio non dependentis ad causam effectivans sed sustentificatio ad sustentificans."

Doubtless when they had mastered this barbarous and nonsensical jargon, the scholastics were inflated by the semblance of knowledge without the reality, and, like other "theologians" in all ages, imagined that they knew something more than most men about the nature of Christ!

I will give one more instance from no less a person than the great Nicolas of Lyra. On Genesis i. 18 he observes, "Ad primum cum dicitur *actus* est qui distinguit dicendum quod omnis distinctio est per actum, non tamen oportet quod sit semper per actum actualiter informantem; materia igitur cœli et materia corruptibilium differunt in quantum sunt in potentia ad actus diversarum rationum, quod actus cœli est actus inseparabiliter informans. Non autem forma elementi aut mixti. Ad secundum," etc., etc. Well may Dr. Siegfried ask "whether in any age whatever any human being whatever could have gained from such language a single distinct conception?"<sup>1</sup>

F. W. FARRAR.

<sup>1</sup> In Merx, *Archiv.*, vol. i. p. 481. *Rashi's Einfluss über Nicolaus von Lira und Luther.*

### ST. JAMES ON THE INCARNATION.

It is often said that the Epistle of James contains but little that is distinctively Christian in the way of doctrine ; and it is quite true that by far the greater part of the Epistle is much more occupied with morality than with theology. This is the meaning of Luther's hasty and much to be regretted saying, that this Epistle is not Evangelical—an epithet which is as true and as false of the Epistle of James as it would be of the Sermon on the Mount.

But though James does not refer in express words to the distinctive doctrines of Christian theology as taught by Paul and John, namely, the Trinity, the Incarnation, and the Atonement ; nor even to the historical facts which constitute the witness of God to those truths, namely, the Resurrection and the Ascension of Christ ; yet he uses one significant expression which implies all these. I mean *the Lord of Glory*. It will be admitted by all, that a writer of the first age of Christianity could not have applied that title to Jesus, unless he meant to assert, and to assert with all possible emphasis, his belief that Jesus was the Christ, and had risen from the dead and ascended into heaven. But it is equally true, though not equally obvious, that in this title all Christian theology is implied. All Christian theology is contained in the Deity of Christ, and a pious Israelite could not have applied that title to any being, however exalted, whom he did not regard as Divine.

Such expressions as *the glory of God* and *the glory of the Lord* are very common in the Holy Scriptures, but, for whatever reason, the converse expressions, *the God of Glory* and *the Lord of Glory*, are comparatively uncommon.

“The God of Glory” occurs only twice in the Scriptures. First in that sublime description of a thunder-storm on Lebanon, in the twenty-ninth Psalm : “The God of

Glory thundereth ;" and again at the commencement of Stephen's defence, Acts vii. 2, "The God of Glory appeared to our father Abraham." St. Paul (Ephesians i. 17) speaks of "The God of our Lord Jesus Christ, the Father of Glory."

"The King of Glory" occurs twice in the twenty-fourth Psalm, and nowhere else. The latter part of this Psalm is generally believed to celebrate the bringing of the Ark of the Covenant in triumph to Zion ; and it is one of the most magnificent examples in the whole of the Old Testament of the peculiar rhythmical structure of Hebrew poetry. I subjoin it, divided, as it ought to be, into lines.

"Lift up your heads, O ye gates ;  
And be ye lift up, ye everlasting doors ;<sup>1</sup>  
And the King of Glory shall come in.

"Who is this King of Glory ?  
The Lord strong and mighty, the Lord mighty in battle.

"Lift up your heads, O ye gates ;  
Even lift them up, ye everlasting doors ;  
And the King of Glory shall come in.

"Who is this King of Glory ?  
The Lord of Hosts : He is the King of Glory."

In writing thus of "Jehovah of Hosts," the psalmist had no conscious thought of a Divine Son ; nevertheless the Christian Church has generally regarded this Psalm as "prophetical, or rather typical," to quote Dean Perowne's words, of Christ's Ascension.

"The Lord of Glory" is an expression that occurs only

<sup>1</sup> This is a strange expression. It would appear more natural to say

"Swing wide open, O ye gates ;  
And be ye swung back, ye everlasting doors."

But does it not seem probable that the allusion is to a portcullis, or lifting gate, such as was formerly universal in European castles ? I do not know whether there is any evidence of this kind of gate having been in use in the East.

twice in the Holy Scriptures; once in Paul and once in James. The passage from Paul is as follows: "We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory; which none of the rulers of this world knoweth; for had they known it, they would not have crucified the Lord of Glory." (1 Cor. ii. 7, 8.) This title, which occurs nowhere else in Paul's writings, is evidently suggested by the mention, immediately before, of the glory which God has foreordained for us. Christ, through whom we receive this and every other blessing, is called the Lord of Glory, in order to imply that the glory which is, in the heavenly life, to be conferred upon us as a privilege, belongs to Christ by right of nature. Compare the words of Christ, "As the Father hath life in Himself, even so gave He to the Son to have life in Himself." (John v. 26.) We have life, but we have not life in ourselves. Only a Divine Being can have life or glory in himself; only a Divine Being can be the Lord of Life or the Lord of Glory.

The same expression occurs in the Epistle of James, but in a very different context. "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. My brethren, hold not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons." (James i. 26, 27; ii. 1.) Here follows the well known passage in which the Apostle condemns the making of distinctions between the rich and the poor in the congregation assembled for the worship of God.

The Epistle of James is not on the whole a difficult book, and what difficulties there are in its exposition are mostly the result of want of connexion between the sentences, which succeed each other without anything to mark the

way in which one thought arises out of another. In this James differs from Paul and the writer of the Epistle to the Hebrews, who habitually mark the logical connexion of the successive thoughts; and also from John, with whom one thought arises so naturally and obviously out of another that it would add nothing to their clearness if their connexion were marked in the structure of the sentences.

Nevertheless I think the connexion of ideas in the passage just quoted may be made out with tolerable distinctness. It appears to be a consecutive passage; and, if so, it is to be regretted that one Chapter ends and another commences in the middle of it, and that the Revisers have made a division of paragraphs coinciding with the old division of Chapters. This passage may be thus paraphrased: "True religion is not a matter of creed and observances, but of heart and life. The true service of God consists in charity and purity—purity both of life and heart. Now, if you shew any offensive respect of persons—respect for the rich and contempt for the poor—in the ordinary intercourse of life, you sin against both charity and purity; you act in a way consistent neither with the charity that condescends to the lowly and seeks out the afflicted, nor with the purity that keeps itself unspotted from the world. But how much worse are such distinctions when they are brought into the congregation where you meet in the name, and in the presence, of the Lord Jesus Christ. Before Him all such distinctions ought to disappear. Remember that He is the Lord and King of Glory, for whom the everlasting doors were lifted up that He might enter into the Heavenly Zion, and sit down on the right hand of the Majesty on high. He is 'the high and lofty One that inhabiteth eternity, whose name is Holy, who dwelleth also with him that is of a contrite and humble spirit.'" (Isaiah lvii. 15.)

*The Lord of Glory*, as a title of Christ, does not appear to have become current or proverbial in the Apostolic age;

if it had been, it would have occurred oftener in the New Testament. But this makes it the more significant that the title should be applied to Christ by two such very different writers as Paul and James. Both of them, however, were thoroughly familiar with the Old Testament; and with the twenty-fourth Psalm before them, where Jehovah is called *the King of Glory*, and knowing that He will not give his glory to another, it would have been impossible for them to apply such a title as *the Lord of Glory* to any being of inferior dignity to God.

JOSEPH JOHN MURPHY.

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### BRIEF NOTICES.

SUNDAY MORNINGS AT NORWOOD, *by Rev. S. A. Tipple*. (London: Kegan Paul & Co.) These striking and able sermons are not for everybody. "Orthodoxy" will bend its brows and shake its head over them, and many even of those who do not claim to be orthodox in any exclusive sense will shrink from such an assertion as that the Book of Judges contains highly coloured legends as well as a sober basis of historical fact. But, whatever their defects, all who read them fairly will find much in these discourses to instruct and delight them. They bear on their very face the marks of a refined, original, and devout mind. There is not in Mr. Tipple's work that fatal similarity to the work of other men which makes it so hard to discriminate one from another in the great company of preachers (or, indeed, of writers), and renders most sermons as indistinguishable from each other as peas of the same pod. He has left his own stamp or impress on each of these discourses, the impress of an unique and delicate, if not a very profound, individuality. It is impossible to attribute them to any but their "true begetter." Always clear and bright and suggestive, they are occasionally—*e.g.* "Joshua's Vision"—very fine. His main fault is perhaps that, with a mind naturally of a select and original type, he seems at times not to leave it, as he well might do, to its natural bent, but

betrays an effort after originality, a too resolute determination to avoid the common round and forms of thought, even when they lie full in his path. And the main fault of his book is, that it includes "prayers" as well as "sermons." In our judgment no living man can compose a prayer worth the paper it is written on; and least of all those who have ventured to send their prayers to the press. From a literary point of view, prayer is one of the lost arts.

THE GOSPEL AND ITS WITNESSES, by *Henry Wace, D.D.* (London: John Murray.) In nine "Lectures" Dr. Wace discourses very ably and instructively on "Some of the chief facts in the life of our Lord, and the authority of the Evangelical Narratives." We know of no book in which the present condition of the strife between Faith and Scepticism, whether in its critical or scientific aspect, is so well set forth, and none in which those who have been perplexed by the doubts which are in the very air we breathe, would find so much teaching and support. Level as is his tone, and though he seems to speak without any conscious effort, Dr. Wace's lectures are full of striking, original, and most helpful arguments and suggestions. We earnestly recommend them to the perusal not only of all teachers of the Word, and all defenders of the Faith, but also to all intelligent laymen who are either vexed by doubt themselves, or wish to minister to those whose minds have been clouded by doubt and misgiving.

In his scholarly ST. MARK, *Dr. Maclear* makes a valuable addition to the CAMBRIDGE GREEK TESTAMENT FOR SCHOOLS AND COLLEGES. In his commentary on THE EPISTLE TO THE HEBREWS, *Canon Farrar* makes a still more valuable addition to the CAMBRIDGE BIBLE FOR SCHOOLS. With the latter, indeed, used in conjunction with Professor Davidson's recent exposition of the same Epistle (published in the "Handbooks for Bible Classes"), any young student would be adequately furnished for the perusal of this Scripture; nor should more advanced students fail to consult it.

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## THE BOOK OF ISAIAH.

### CHAPTERS xl.-lxvi.

THE last twenty-seven chapters of the Book of Isaiah are in several respects the most remarkable part of the prophetic literature of the Old Testament. Other prophecies, such as many parts of the first half of Isaiah, are more splendid examples of literary power; but, with the exception perhaps of some parts of Jeremiah, no other prophecies attain to such a depth of theological meaning. Many of the ideas, no doubt, occur in other prophets, particularly in Hosea, but the intensity of the emotion of the last prophet of the Northern Kingdom prevents his giving any fuller expression to his thoughts than in isolated ejaculations, while the calmer and more self-possessed mood of the prophet in these twenty-seven chapters enables him to give to his conceptions a broad and detailed treatment. The piece, indeed, is almost a pure theological projection, as much so as the Book of Job; and though the mind of the prophet may have been stimulated by the events of his time, and though these events form the background of his theological pictures, his ideas are anterior to the events, to which they lend their colour. This is true in the case of all the prophets. The great prophetic conceptions are not suggested by the events of history, they are older than history; historical movements only furnish an occasion for the vivid expression of them. The prophets see in the events befalling their nation, and in the revolutions and wars among the nations abroad, only illustrations of principles of which they are already in



possession. Sometimes, indeed, the startling providences which they witness seem to tax their principles to the utmost, and we observe that it costs them an effort to stretch their principles over the events. These events run counter to their hopes, or even seem to contradict the anticipations which the previous providence of God had led them to form, and they are perplexed and sometimes in despair. Ultimately, however, their great general conceptions gain the mastery, and then the irregular and amorphous events only the more signally illustrate their principles because to human wisdom they seemed at first to contradict them. It is at this point that we find anything that deserves to be called new in the prophetic literature. By modern writers on prophecy the prophets have been both unduly exalted as teachers and unduly depreciated as learners. They do not pretend to teach the people new principles, they seek to recall them to the faith and practice of truths which have been known from the beginning. And while they themselves learn, it is not new principles that they learn, it is rather the real scope and comprehensiveness of the principles which they already possess; and what they foresee and predict is the final form of the Church and the earth when these principles shall perfectly prevail. Under the influence of the great events of the Church's history however, and by combination with them, the general prophetic principles assume the form of distinct conceptions, which characterize the various prophetic writings and distinguish them from one another. And perhaps nowhere have the general prophetic ideas assumed so remarkable a form as in the last twenty-seven chapters of the Book of Isaiah.

The object of the following papers is to give an outline, necessarily very incomplete, of the peculiar conceptions which run through this remarkable prophecy. The author has been called the evangelist of the Old Testament. All

the prophets are evangelists, in the sense that they teach that salvation belongeth unto the Lord, that by grace are we saved through faith, not of ourselves, it is the gift of God. And in this the prophet of these chapters agrees with his brethren. But while other prophets content themselves with this general doctrine of grace, moving exclusively in the region of divine efficiency and operation, and suggesting no solution or principle of this operation beyond this, that God pardons sin of his mercy, having by the severe dispensations of his providence brought the sense of sin home to the people's heart, and thus fitted them to receive his mercy, this prophet, in his profound doctrine of the suffering Servant of the Lord, makes an extraordinary movement towards a solution, teaching that the sins of the people as a whole were laid by God upon the innocent Servant, and were atoned by his sufferings, and that thus the people were redeemed. It might be thought that this idea lay ready to the prophet's hand in the sacrificial system. Some terms which he uses in Chapter liii. make it probable that he did consciously combine the sacrificial conception with his other ideas; though the history of his people and their experiences for many years, and the complex situation before his eyes, with its various parties, some faithful to the principles of the covenant, and for that very reason suffering the deepest and undeserved afflictions, and others whose backsliding was healed through the patience and faith of their brethren, may also have been fruitful of suggestion to his mind. What is remarkable is that other prophets fail to make the combination with the sacrificial system which this prophet makes, and that he alone gives prominence to the idea of vicarious suffering. The latter idea is foreign even to the Book of Job, though this book is in such remarkable agreement with the second half of Isaiah in its delineation of an innocent sufferer. Job's sufferings have no bearing on any but himself, while

the sufferings of the Servant of the Lord effect the restoration of his people—by his stripes we have been healed; and whatever affinities there may be between the two books, there is here a fundamental difference of conception and a profound advance on the part of the prophet beyond the author of Job. On the other hand, Job's intercession for his three friends (Chap. xlii. 10) is too slight a point and enters too little into the fundamental ideas of the poem to warrant any comparison of it with the intercession or intervention of the Servant in behalf of his people (Isaiah liii. 12), which includes within it his bearing of their sins. It is this conception, together with the prominence which he gives to the general doctrines of grace, which has gained for this prophet the title of evangelist among the prophets. Students of the Old Testament, however, who remember that the revelation of truth was gradual, that religious ideas were not revealed abstractly or in their general form, but in a shape relative to the times and circumstances of the ancient Church, and above all, that the religious unit or person in the Old Testament times was not the individual but Israel, the people of God, though they may look for the Gospel in Isaiah, will not expect to find it in the exact shape in which we have received it. The ideas may be Christian, but they will be represented by Old Testament subjects. The prophet may paint a Christian picture as a whole, but he will set it in an Old Testament frame—the frame of the world, with its forces, as it then existed, though to our minds the frame may seem far too small for the picture. Even the Servant of the Lord, though we may be able to recognize his features in the Christian Messiah, can hardly be expected to stand out with the clear cut definiteness of the historical person. The prophet's creation here remains unfinished. He has proceeded far enough with his work to enable us to recognize his idea. But he has not yet

detached his figure from the great block of Israel out of which he hews it, or more strictly, which he fashions into it. This is as we should expect, and as thoughtful minds in all ages of the Church have recognized. Augustine's statement that the New Testament is latent in the Old is to be maintained literally, with its reservation as well as its affirmation. Christian feeling is sometimes apt to force the hand of the interpreter, and to demand of him that he should make the New patent in the Old. To Christian thought, however, the offence of exaggerating the dissimilarity between the Old Testament and the New might seem more venial than that of unduly extenuating it. To overlook or obliterate the immeasurable step of the Incarnation is a graver misconception of Revelation than it is to regard this event as so unparalleled that no approximation had been made towards it in the times anterior to it.

Many persons who would wish to study the second half of Isaiah are discouraged from making the attempt by a feeling that an insurmountable barrier of critical difficulties lies between them and any comprehension of the prophecy. This is, in great measure, a delusion. In spite of the fact that large critical questions rise in connexion with these prophecies, there is perhaps no part of Scripture to the understanding of which criticism contributes so little. Like the Book of Job, the piece is almost purely theological and occupied with ideas. It is a structure based upon and built out of the Monotheistic conception, the idea that Jehovah, God of Israel, is the true and only God. It need not be supposed that the author consciously started from this principle and logically deduced his other conclusions from it. This is not the method of Old Testament writers. Nevertheless, to us who read his work now the effect is the same as if he had done so; and obviously the question at what time or in what circumstances such

a theological structure was reared is only of secondary importance so far as understanding the work itself is concerned. It may be that many of the details of the structure point to a definite historical period; to many minds, indeed, the theological character of the work will be conclusive evidence that it cannot belong to a time anterior to the Exile; but such methods of reasoning shew that the meaning of the passage may be learned from itself independently of external aids, and that this meaning may be found to lead to critical conclusions rather than to receive light from them.

The great critical question agitated in regard to these twenty-seven chapters is, whether the author was a contemporary of the Exile, or was an older prophet, enabled by an extraordinary gift of foresight to transport himself into its circumstances and realize its conditions. The way in which such a question has to be put indicates how far scholars of all opinions are in agreement. It is admitted on all hands that, at whatever time the prophet actually lived and wrote, the Exile is the stage on which his personages move and on which the great drama which he exhibits is transacted. Delitzsch, who believes that Isaiah the son of Amoz in the age of Hezekiah was the author of the prophecy, makes this admission even in a more absolute manner than Ewald and Bleek do, who hold that the prophecy was penned in the age of Cyrus. It would be too much to say that difference of view on this point will exert no influence on the interpretation of the prophecy. It will exercise some influence, but the influence will not be great. And it is in no way necessary to settle the question before proceeding to study the contents and ascertain the meaning of the prophecy. It may be reserved till this more important process has been gone through.

Another critical question of less magnitude is, How far the prophet of these twenty-sev<sup>e</sup> chapters has adopted

fragments from other prophecies, or other writers, into his own work? It is admitted that the bulk of the chapters forms a unity, and is from the hand of one author. But certain passages are thought to betray a different hand; while others, unlike the bulk of the prophecy, seem written from a point of view anterior to the time of the Exile. A passage of the latter kind is Chapter lvi. 9, *seq.*; while Ewald and others following him have suggested that Chapter liii., and other passages concerning the Servant of the Lord, have been drawn by the prophet from a *martyrology* already existing and composed in circumstances somewhat different and earlier. This view of Ewald has little to support it; and it may be urged against it that thoughts similar to those in Chapter liii. occur in many earlier parts of the prophecy in a less developed form, and that this chapter only forms the climax towards which the whole prophecy may be observed moving. At any rate if the prophet drew this passage from another source, an idea for which almost nothing can be said, its insertion was not an accident or an afterthought. The whole preceding prophecy has been influenced by its conceptions, and this supposed martyrology merely assumes the place of a powerful educating influence on the mind of the prophet, fertilizing his thoughts and elevating his view to that height which enabled him to bequeath to us such lofty conceptions. It is not imagined by Ewald or those who follow him, that the passages in question are interpolations, inserted by a hand operating on the prophet's masterpiece after his own hand had left it. The touches, whatever suggested them, are those of the master himself. And this is enough for the interpreter. The question he asks is not what may possibly have been the original meaning of Chapter liii., but what is its meaning now as it stands an integral part of the magnificent production of which it is the crown. The critics are very fond of going into the prophet's workshop, and revealing to us the whole genesis

of his great works. It is very pleasant to hear them talk, and to be told with certainty what suggested this touch, and to whom is due the merit of first creating this other beautiful line or charming curve. And their conversation so corruscates with first principles that no guide is so entertaining as a good critic. There are persons dull or dreamy enough to feel bored by them, who are so intoxicated by the beauty of a great creation itself that they do not care a whit how it arose, and who prefer to stand in silence before it, drinking in what of its meaning they are able through their own natural untutored eyesight.

Another question less strictly critical, but also partly exegetical and of a more internal kind, is the inquiry whether these twenty-seven chapters, admittedly in the main a unity and the work of one hand, have been composed all at one gush, or whether there are not distinct divisions in the composition, points at which the author paused, having rounded off his previous work, and from which he again started, in order to give his conceptions a more perfect development. Rückert, a poet and translator rather than a Biblical critic, found three such points at the end of Chapters xlviii., lvii., and lxvi., indicated by the refrain, *There is no peace, saith the Lord, unto the wicked*, or similar words. Rückert's suggestion was eagerly caught at at first and hailed as a discovery; but a more thorough comprehension of the connexion of the piece has caused it, as could not fail to happen, to fall into disfavour. This division into three sections of nine chapters each is entirely superficial and worth nothing except as an aid to the memory. It breaks down signally at the end of Chapter lvii., where there is no trace of a pause in the sense. On the other hand, scholars whose opinion is not lightly to be set aside, such as Ewald, continue to find a distinct break at the end of Chapter xlviii. Ewald regards the first nine chapters as a distinct book, composed before the

capture of Babylon by Cyrus, or at least not later; the following chapters he considers posterior to this event, and to betray a change of circumstances. Mr. Cheyne agrees with this view so far as to place a large break at the end of Chapter *xlvi*. and to begin a new section with the following chapter, and remarks that "we hear no more of Babylon after this" (*ii*. 10). The remark is true in words, but misleading in fact. Babylon is no more mentioned by name, but it is frequently referred to, and in a manner which shews that the situation before the prophet's view in the first nine chapters of his prophecy remains unchanged in the chapters that follow. Mr. Cheyne indeed recognizes this, and tacitly neutralizes the effect of his own remark in various notes. On Chapter *li*. 13, on the words, "Where is the fury of the oppressor?" he observes that the prophet is "anticipating the sudden destruction of Babylon." And a note to the same effect is added on Chapter *lii*. 5. The argument in favour of a break and pause in the composition at Chapter *xlvi*. seems, therefore, to fall to the ground. In itself such a question is of no moment whatever. It is highly improbable that the prophet composed so lengthy a production otherwise than at considerable intervals. But the question whether the end of Chapter *xlvi*. be connected in sense with Chapter *xlix*. is of extreme exegetical consequence, and to place a break at the end of the former chapter and to commence an entirely new and unconnected section with Chapter *xlix*., as is done in Mr. Cheyne's Commentary, is either the cause or the corroboration of a view of the entire prophecy which we cannot help thinking to be liable to very serious objections. The truth appears to be that no important divisions are to be detected in the prophecy. The situation remains the same throughout, at least till toward the end of the piece. The prophecy, as J. A. Alexander has said, is a "desultory composition," in which the same subjects are



often handled, and many variations are executed on the same fundamental theme. This does not imply that no progress is to be observed, or that certain subjects may not receive fuller treatment in one part of the prophecy than in another. It means that the same general conceptions and view pervade the whole piece. And when it is said that the bulk of the passage is a unity, and from the pen of one writer, this does not hinder a question being raised in regard to certain passages towards the end of the book, which some suppose written from a point of view later than that assumed in the great bulk of the prophecy. If such an opinion can be sustained, these pieces may be foreign additions, though this is not necessary, as the author may have changed his point of view. If he was a true contemporary of the Exile, he may have lived to witness the return; if he saw the Exile in vision, he may also have had a foresight of the restoration. So far as the ideas of the great mass of the prophecy are concerned, these final passages are of inferior importance.

After an attempt to argue that critical questions, however large, are, on the whole, irrelevant to the exegesis of this prophecy, and may be reserved by the expositor, it might seem unsuitable to refer to the great critical inquiry concerning the actual age to which the author of these chapters belonged. It is not improbable that in the Papers that follow a bias in favour of a certain view may appear, and as there are prejudices in many minds against this view, and the grounds on which it is held are liable to be misunderstood, these grounds may be shortly stated with some illustrations. No attempt will be made to argue the question as a whole. Such an argument would be unsuitable for the pages of an exegetical Journal. An outline of the general argument on *one* side only will be presented.

Criticism, in the hands of those who use it with reason-

ableness, is entirely an inductive science. Its argumentation is of the kind called probable, and its conclusions attain to nothing more than a greater or less probability, though the probability in many instances may be such as entirely to satisfy the mind. The criticism of the prophetic literature starts with no *à priori* principles as to the nature of prophecy or the capabilities of the prophetic gift. It examines the prophecies and observes the facts, and its conclusions are those which such an observation leads it to consider probable. It eschews the region of abstract principles. Some who practise it have no doubt spoken of certain things, such as the projection of a prophet's view into the minute circumstances of a period a century ahead of him, as "psychological impossibilities." These are aberrations; but aberrations which, from the love of the human mind for general principles that go further than mere conclusions founded on the registration of facts, it is difficult to avoid; and they are to be paralleled by similar excesses on the part of investigators in physical science. Such things in both cases are merely the unscientific extravagances of individual men, and are not to be laid to the charge of the science itself.

The prophecy commences with the words, "Comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned." The people of God have been subjected to a long warfare which is now over, the consequence of iniquities which are now pardoned; their God, who seemed to have forsaken them, now returns for ever, and Jerusalem is bidden to shout from the hill-tops to the cities of Judah across the valleys, Behold your God. He cometh to abide with them, to feed his flock like a shepherd. The prophet's position is that of one who stands on the outer edge of the darkness of the Exile, and sees the day begin to dawn and the shadows to flee away. That

the warfare or hard campaign which he refers to is the Exile, with all its physical hardships and spiritual sorrows, abundantly appears from other passages: "Thus saith Jehovah, who confirmeth the word of his servant, and saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; that saith of Cyrus, He is my servant, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Chap. xlv. 26). To "build" in Hebrew is in English to rebuild. Similarly, Chapter li. 3: "The Lord will comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord." So too Chapter lxii. 4: "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate, but thou shalt be called Hephzi-bah (my delight is in her), and thy land Beulah (married)—for the Lord delighteth in thee, and thy land shall be married." Passages to the same effect are Chapter lii. 9, lviii. 12, lxi. 4, lxiv. 10, and many others.

With this coincides the frequent reference to the condition of the returning exiles in their passage through the wilderness on their way back to Jerusalem, *e.g.* Chapter xli. 7 *seq.* Sometimes this new wandering through the wilderness is compared or contrasted with the Egyptian wandering: "Thus saith the Lord, which maketh a way in the sea and a path in the mighty waters, remember ye not the former things, behold I will do a new thing, I will make a way in the wilderness and rivers in the desert, to give drink to my people, mine elect" (Chap. xliii. 16). And as there is a new wandering in the wilderness, this naturally is preceded by a new Exodus out of Babylon: "Go ye forth of Babylon, flee ye from the Chaldeans, say ye, The Lord hath redeemed his servant Jacob, and they thirsted not when he led them through the deserts, he

clave the rock and the waters gushed out" (Chap. xlviii. 20). And so Chapter lii. 11, *seq.* "Depart ye, depart ye, go ye out from thence" (Babylon). And once more of Cyrus (Chap. xlv. 13), "I have raised him up in righteousness, and I will direct all his ways, he shall build (rebuild) my city, and he shall let go my captives." It would be altogether absurd to argue that many of the above passages are largely hyperbolic and not capable of being realized actually, and are therefore to be interpreted spiritually. Of what spiritual truth is the name Cyrus a symbol? The passages are no doubt poetry—a thing which always perplexes commentators; but they are to be interpreted literally with that understanding. Any other treatment of them is nothing short of exegetical madness. All the great subjects of which the prophet speaks,—Babylon, Cyrus, the Wilderness, Israel, Zion, the cities of Judah, the Temple, the restoration to the land of promise,—are to be taken in their natural sense. Such names express always these actual things; they are never mere symbolical expressions of spiritual conceptions. But, of course, these actual things, or most of them, had in that age a spiritual meaning also, and it is as embodying this spiritual meaning that the prophet speaks of them. Breaking the yoke of Babylon and letting Israel go free is not an operation on the stage of mere earthly politics, however wide; it is the crushing of idolatry where its seat is, and the triumph of Jehovah, God of Israel, the true and only God, over it, and the restoration of the people of Jehovah, the Church of God, to its true and final rest. Those who fail to recognize that such apparently political and national events as the return from Exile and the rebuilding of Zion had to the prophets profound spiritual significance, though they may not offend against common sense in the way those do who make rebuilding Zion and the Temple nothing but a figure for the spiritual expansion of the Church, really

err further from a true conception of the Old Testament than the other class of interpreters do.

These things, then, of which the prophet speaks being real, and all belonging to the era of the Exile, his familiarity with this epoch, with its great forces and personages, and the various parties among the exiles and their feelings, whether hopes or despondencies, being minute and detailed, in spite of his tendency to idealize, the argument is that his apparent position was his true historical position, and that he was an actual contemporary of the Exile and lived among the captives. The whole complexion of the prophecy, it is thought, makes this probable. The prophet never predicts the Exile. He takes his stand in the midst of it, or rather towards its close. He is everywhere surrounded by "the desolations of many generations" (Chap. lviii. 12, lxi. 4). The manner in which he refers to the circumstances of the Exile is so detailed and complicated that the mere reading of the prophecy gathers an accumulation of probability difficult to resist. For example he introduces the people praying as follows: "Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house where our fathers praised thee is burnt up with fire. Wilt thou refrain thyself for these things? wilt thou hold thy peace and afflict us very sore?" (Chap. lxiv. 9 *seq.*). Further, though this is but a phase of the same peculiarity, many of the great theological conceptions of the prophecy, those that distinguish it from other prophecies, such as that of the Servant of the Lord, are rooted in the soil of the Exile. Its Christology—for the word may be justly used, as Delitzsch says: "though we find in these discourses nowhere a proper Messianic prophecy, they are more profoundly Christological than all

Messianic prophecies taken together "—is wholly different from that of Isaiah in the earlier chapters of his book, and is a reflection of the sorrows and experiences of the people in the age of the Captivity. The connexion of history and doctrine is held by writers on Old Testament theology to be organic. The historic epoch to which the doctrines of this great section of the Old Testament correspond is the Exile. This is admitted by Delitzsch, and one of the most curious facts to be found in the history of interpretation is the consequence. This writer, as has been said, attributes the prophecy to Isaiah in the age of Hezekiah, and yet in his "Old Testament History of Redemption" he assigns it a place in the development of Old Testament theology *after* the prophecies of Jeremiah and Ezekiel.<sup>2</sup> One half of this proceeding or the other is preposterous—we speak, of course, strictly etymologically.

It need not be said, that this general probability is supported by many subsidiary lines of argument, such as the difference of style, which any reader of the original will *feel*. And even those who do not read the original could be made to understand how markedly different from all other prophetic writings the phraseology of this prophecy is.

The author of this prophecy, says Delitzsch, "leads a life in the spirit among the exiles." This is certain, that he is not merely transported on occasions into the Exile, or enabled to catch glimpses of the condition of the exiles, but "leads a life" among them; the question remains whether this be "in spirit" or in the body. As has been said on a previous page, so far as interpretation of the prophecy goes, Delitzsch's admission suffices. If this passage were not part of the prophetic scriptures, two opinions would not be held as to the age of the author. The question thus arises, is there anything in the fact that

<sup>1</sup> Third Edition, p. 405.

<sup>2</sup> Translation by Curtiss, pp. 141 *seq.*

the passage is part of the prophetic literature which neutralizes the probability already reached, that the author's apparent position was his real one? Let it be said again that no question is here raised of what is possible, or of the compass of prophetic foresight. Does an examination of the prophetic literature indicate that a prophet's apparent historical position is usually his real position or no? What conclusion does such a general examination make on the whole probable?

The answer given to this question is twofold. First, an examination of the prophecies leads to the conclusion that the prophet's apparent position is in fact usually his real one. And second, an examination of the prophecies leads to the discovery of a principle of prophecy which enables us to understand why this should be the case, and serves to corroborate the fact.

If we look into the writings of any of those prophets whose age is known, such as Amos or Hosea, Jeremiah or Ezekiel, we observe that the events and persons they refer to are those actually transpiring and existing around them. The state of society which they found their discourses upon and the persons they appeal to are those of their own day. A prophet of the Assyrian age moves amidst its forms and relations, and has respect to them in his prophetic utterances. And a prophet under the Chaldean empire constantly shews his consciousness of its relations.

This is the general fact. But a further examination of prophecy enables us to reach a principle which explains the fact and corroborates it by shewing that in general it must be so. This principle is that prophecy as exercised in the Kingdom of God in Israel subserved moral purposes, and was exercised in the main for the immediate interests of the persons among whom the prophet lived, and for their practical guidance in life and thought. The deduction to be drawn from this is that mere minute predictions reaching

into distant times and a movement of the prophetic mind in these periods would have been in general of no practical use to the people. It would have been like preaching a sermon to us on a condition of things only to supervene a century or two after our day. Of course the declaration to the people by the prophets of general issues of the Kingdom of God only to be realized many years later might be helpful to them, because these issues many times were full of encouragement to them in their own struggles, or they were issues that depended on their conduct now and might be furthered if good, or retarded if evil, by their moral demeanour; and the announcement of them was meant to act upon their present life. Thus Jeremiah says: "The Lord sent me to prophesy against this house and against this city, all the words which ye have heard. Now therefore amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil which he hath pronounced against you" (Chap. xxvi. 12). And the instance of the prophet Jonah will occur to every mind, and the prediction of Micah, referred to in the same chapter of Jeremiah, which was held to have been revoked in the long suffering of God. There were, no doubt, prophecies which were absolute. Many of the promises of God were so which contained statements of the purpose of his grace; as for example, that the house of David should for ever bear rule in his kingdom, and many others which depended on his will alone. But Jeremiah expressly formulates the moral principle of prophecy when he says in the name of God: "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I speak concerning a nation and a kingdom to build and to plant it, if it do evil in my sight, that it obey not my voice,



I will repent of the good wherewith I said I would benefit them. Now, therefore, go to, speak to the men of Judah and the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold I frame evil against you, and devise a device against you; return ye now every one from his evil way, and make your ways and your doings good" (Chap. xviii. 7 *seq.*). This moral design of the prophet makes it to be a characteristic of prophecy that the actual conditions of the prophet, and the state of things and parties among the people when he lived, should be the things which he makes the basis of his words. And from the appearance of such things, from the condition of the people alluded to, and its political relations and the like, we may draw an inference as to the time when the prophet lived. He may be assumed to have been an eyewitness of the movements and a participator in the events which he describes.

A. B. DAVIDSON.

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### ABRAHAM'S GOSPEL.

JOHN viii. 56; GALATIANS iii. 8.

WE all, even those of us who never formulated the impression, feel very much more at home with the men of the Patriarchal than with the men of the Levitical age. Abraham, Isaac, and even Jacob, command a more intimate sympathy from us than Aaron or any of the great priests of Israel, or than any of the zealots for the Law, down even to the Pharisees and Scribes who flourished two thousand years after them. Even Moses, the great lawgiver himself, despite the romance of his life, hardly touches us so close. In these Arab sheykhs of an antique

age there is somehow a more *modern* tone than in most of their descendants. They come closer to us ; they more nearly resemble us ; we could talk more easily with them than with almost any of their children.

Partly, no doubt, this close sympathy arises from "the noble simplicity" of their lives, their naturalness, the striking individuality of their character. But, mainly, it springs, I think from that similarity of religious faith which breeds similarity of religious experience. Like us, the patriarchs were more broad, simple, and free in their religious conceptions than their children who were "born under the law ;" their worship was more moral, less ecclesiastical—more in the spirit and less in the letter, and brought them therefore into a more immediate communion with Heaven. They thought of God very much as we think of Him, and approached Him very much as we approach Him. To them, as to us, He was a Promise-maker rather than a Lawgiver ; a kindly Friend, with whom men might walk and talk, rather than an offended Judge, for ever suspecting men of crime, and for ever threatening them with the punishment due to their crimes. No cloud of injunctions and prohibitions came between their souls and the Sun of the soul, making a darkness even in the daytime. God was their Strength in every hour of their weakness, their Shield in every time of danger. He was a Light that arose in their darkness, and brought a dawn of hope even into the night of their sin and misery—changing the very punishments of transgression into a discipline of holiness.

And as with their conceptions of God, so also with their conceptions of human life and destiny. *They* did not walk, as their pious descendants walked, in a narrow round of formal duty staked out by precept and prohibition, and with no speculation in their eyes that reached beyond "the ignorant present." They walked, as we walk, by faith, not by sight ; by a faith which grasped great principles and

applied them to the varying needs and demands of every new day: and hence their knowledge grew wider by experience, and the very disappointments of hope led them to cherish larger hopes, hopes that could not make them ashamed. Through its whole extent, indeed, the Bible affirms "faith" to have been the main attitude and posture of their souls—faith, and not that devotion to "work" or "works" which was the characteristic product of the law that came by Moses. And when once we understand the Biblical antithesis between "faith" and "works," it is easy to see that faith must necessarily produce a higher and larger style of life than works. Too often the antithesis is supposed to lie between belief in certain "mysteries," a belief in no necessary connexion with life and character, and an obedience to certain divine laws which must of necessity mould the character and life. But the true antithesis is between a faith in certain spiritual facts and principles which cannot but re-mould and raise the whole tenour of human life, and the observance of certain ecclesiastical statutes and forms which may leave the vital and formative elements of life untouched. Practically, "faith" *must* busy itself with the weightier matters of truth and righteousness, love and mercy; while "works"—as the great historical example, the history of the Jews, demonstrates—may be so occupied with tithes of anise and cummin as to neglect the weightier matters of the law. And who does not see that even if we take the latter at its best, if we assume that devotion to the law includes a constant reference to moral duty as well as to ecclesiastical form—which in practice it hardly ever does; yet who does not see that this obedience to mere outward precept must produce a life in every way much less free and noble than the life which is moulded on faith in great principles, and is thus drawn into an inward and vital correspondence with eternal realities? Even when the outsides of these two

lives are similar, if not alike, yet the faith which works by love must inevitably produce finer character, a nobler and more generous spirit, a wider and more enduring obedience than mere deference to command. All the Scriptures, therefore, which affirm *faith* to have been the cardinal and animating motive of the patriarchs, virtually attribute to them a far higher spiritual position and grade than any which simple deference to law could possibly have conferred upon them.

We may reach the same conclusion in another and a much more striking way. We are all familiar with St. Paul's thesis, that the Gospel is more and better than the Law, in every way an immense advance upon it. But probably we are not equally familiar with the thesis, that the Gospel is also *more ancient* than the Law. Yet this too was his contention. He not only attributes "faith" to the patriarchs, and so implies their possession of a gospel, since faith must have some "good news" from God on which to work; he expressly argues that they had the very gospel which we possess. In his Epistle to the Galatians he affirms that "the Scriptures, foreseeing that God would justify the Gentiles by faith, *preached the gospel beforehand* to Abraham." And he goes on to argue that that gospel, or covenant, "confirmed beforehand by God," could not be disannulled by "the law which came four hundred and thirty years after," and came only because men had disabled themselves from receiving the good tidings of a universal redemption. It is true that, in this argument, St. Paul had a particular and limited end in view; but we may be sure that he would not have shrunk from any inference which his argument fairly involved. And even the particular end he had in view was nothing less than this: that from the beginning God both had, and announced to men, an intention to confer a spiritual "blessing," a spiritual redemption, on all the families of the earth. *This*

was the gospel which, according to him, was preached beforehand to Abraham; and is it not, substantially, the very gospel which is now preached to us?

According to him, too, the law was "added" only "because of transgression;" only because men had grown so ignorant, so alienated from all truth and goodness, that they needed a pedagogue to help them with their lessons, and to lead them to the school of Christ, where this ancient gospel was to be taught in all its fulness and grace.

In fine, St. Paul affirms both *the inferiority* of the law to the gospel, and *the priority* of the gospel over the law. But if the patriarchs had our gospel, what wonder that we find a more modern and kindred tone in them than in the sons of the law who lived long after them? What marvel is it that we find ourselves nearer to them, and more at home with them, than even with the Scribes and Pharisees who, in their ignorant devotion to the law that came by Moses, rejected the grace and truth which came by Jesus Christ?

No student of St. Paul's Epistles can well doubt that *he* found the gospel preached to Abraham mainly in the great promise made to Abraham; viz. that in him and in his seed all the families of the earth should be blessed; or that in this promise he saw the prophecy of a spiritual redemption as wide as the world, a redemption open to all men, men of every race and creed, a redemption actually coming upon as many as believed and by faith proved themselves to be the children of faithful Abraham. Abraham's children on the carnal side might strive, as for four thousand years the Jews have striven, to limit the scope of this great promise to themselves; but it was because Abraham saw, and rejoiced to see, in it the prediction of a universal salvation, a universal benediction, that St. Paul could say that the gospel had been preached to the father of the faithful, and that our Lord Himself could say to the Jews, when He

was reproaching their blindness : "Your father Abraham rejoiced to see my day, and he saw it and was glad."

For what, after all, was "the day" of Christ but his reign, his kingdom, the truth and grace which came by Him; the salvation from evil, the emancipation into the love and service of goodness, which He effected for us for all men? When we speak of the day of any great man or teacher—Luther's day or Calvin's day, for example—we do not refer, mainly or primarily, to the general form and pressure of the age in which he lived, but to what was peculiar to it or him, to what distinguishes it from other times or him from other men. We do not approach the real meaning of the phrase unless we bear in mind the distinctive principles he taught, the special work he did, the change he wrought in the mental and moral habits of his cotemporaries. In like manner when we speak of "the day of Christ," we can only refer to what was special and distinctive in his teaching, his life, his work, his influence in his own age and on the world at large. And when we try to sum up in general terms the *differentia* of Christ, that which made Him unlike and raised Him so far above all that ever came before Him, what can we say but that He broke through all the bounds within which men had hitherto restrained the love of God; and instead of preaching, with the Greek sages, a salvation for the wise, or, with the Hebrew lawyers, a salvation for the good; instead, in short, of preaching a salvation for this class or that, this race or that, He proclaimed a universal religion, a universal redemption, such as Abraham foresaw?

The Jewish rabbis, with the narrow pedantry which seems native to them, explain our Lord's saying by conjecturing that, when Abraham fell into a deep sleep at the foot of the altar on which he had laid his sacrifices (Genesis xv.), he dreamed, and that in his dream the whole subsequent history of his descendants passed before him, down

even to the days of the Messiah. And many Christian divines, as they brood over this difficult Verse can find no rest for the sole of their foot until they alight on some specific occasion on which Abraham looked through the ages with prophetic eyes, and saw the Son of Man as He went about doing good, or even as He expiated the sins of men upon the tree. But if we have any touch of that largeness of heart which was common both to Abraham and Paul, we shall refuse to limit our thoughts to any one point of time or occasion. We shall say that *whenever* he believed in the promise which God made and confirmed to him again and again, and found in it the hope and assurance of a spiritual benediction which was to extend to all the families of the earth, Abraham embraced a veritable gospel; and that so often and so long as he recognized this gospel in the promise, "he saw the day of Christ afar off, and was glad."

Nor would I for one limit his perception of the gospel and day of Christ even to this recognition of a universal blessing and redemption, though, in all probability, it was this chiefly which St. Paul had in his mind when he spoke of Abraham as having the gospel preached to him centuries before the law was formulated by Moses. There was *much* in the religious conceptions of Abraham—and indeed in those of the patriarchs in general—which is of the very stuff and substance of that gospel which is being preached in all the world to-day. He cherished many thoughts that were ampler and nobler than those bred by the law; so that as we pass from the Book of Genesis to the Books of Exodus and Leviticus we cannot but feel that we sink to a lower plane of spiritual life, and that by consequence the horizons of our thought are narrowed in.

For example; Abraham saw in God *the Friend* of men, whereas the law set Him forth, or was understood to set Him forth, as their Ruler to whom they must pay tribute,

or as an austere Judge whose anger must be appeased by offering and sacrifice. So profoundly did this conception of the Divine Nature enter into and mould his creed and conduct, and so deep was the impression it left on his followers, that to this day Abraham is known as "the friend of God." So familiar is this title in myriads on myriads of minds that almost every Arab, almost every Mahommedan indeed, abbreviates it, and will think you strangely ignorant and unlettered if, when he speaks simply of "the Friend," you do not at once take him to mean Abraham, the friend of God.

So, again, Abraham conceived of God as *the Saviour* of men. It is not simply that on one occasion he could say, "The Lord himself will provide the lamb," and had his faith justified when he was taught to substitute the ram caught in a thicket by his horns for his son, his only son, Isaac, whom he loved. Throughout his career we can see that he believed in the forgiveness of sins as an act of pure grace on the part of God, and not as a concession purchased by costly offerings and penances of loss and pain. We can see that he conceived of God as demanding self-sacrifice rather than sacrifice, the self-sacrifice of love, and as Himself *sharing* the love and self-sacrifice which He demanded of men. But no mere devotee of the law ever rose to such a conception of God as that. *They* believed that the sacrifices of the law *could* take away sin; and hence, having offered their sacrifices, they trusted in themselves that they were righteous and despised others. Themselves more prone to exact than to bestow, to take than to give, they made out God to be altogether such an one as themselves, and never dreamed that in his love and pity, so far from sparing Himself or his Son, He would freely give Him up for us all.

And, once more, Abraham, in common with the other patriarchs, saw *the life and immortality* which Christ was



afterwards to bring to light from the darkness into which it had been dropped by the law. The rewards of the law were but promises for the life which now is. No Jew, unless indeed he listened with an open heart to the teaching of the prophets, *who preserved and developed the gospel preached beforehand to Abraham*; no Jew who confined himself strictly to the law had any steadfast and certain hope of life eternal. But the fathers, the patriarchs, came to understand, from the very disappointment of their earthly hopes, that God had some better thing in store for them; that He was leading them toward and fitting them for glory, honour, and immortality by all the changes and experiences of time: "These all *died* in faith, not having received the promises, but having seen and greeted them from afar, and having confessed that they were but pilgrims and strangers on the earth"; proving, by that very confession, that they "desired a better country, even a heavenly."

It would be easy to multiply points of religious thought and experience at which Abraham rose high above the sons of the law, and grasped principles and hopes which were beyond their reach. But those already mentioned will suffice to indicate in how true and deep a sense he anticipated the gospel which came by Christ, and how large and comprehensive his gospel was. Conceiving of God as the Friend of man, whom he was to trust, love, and obey; confiding in Him as the great Saviour of men, who demanded self-sacrifice of them because self-sacrifice was the law of his own being and the condition of his own blessedness; believing that by all the changes and crosses of time God was preparing him for a better, even a heavenly and eternal life; and, not content with life and salvation for himself and his seed, looking forward to a day on which all the families of the earth should share that supreme blessing with him and with them: what essential element

in the gospel in which we believe was wanting in him? Substantially he was of one faith and of one hope with us.

But what we have specially to mark is, that so often as Abraham's tried and heroic spirit rested in any one of the great hopes and truths comprised in his gospel and rejoiced in it, he saw the day of Christ afar off and was glad. For that surely is the largest and noblest interpretation of our Lord's words concerning him, and infinitely more satisfactory than any attempt, however successful, to find some one occasion on which Abraham looked through the ages with prophetic eyes, and saw in the remote distance some dim shadow of the Son of Man. Taking the Verse thus, we feel it to be true not of a single moment in his life, and fulfilled not in some distant and dubious vision, but in the very substance of his faith and in the whole spirit and tenour of his life, in the glad fruition of his daily experience. *Whenever* he felt God to be his friend, whenever he looked up to Him for forgiveness and salvation, whenever he looked forward to the better country, whenever he cherished the hope of a redemption for the whole family of man, Abraham saw—Abraham lived in—the day of Christ.

More than once I have spoken of the Gospel of Abraham as the very gospel in which we believe. But do we believe in it? Do we believe, even when all things seem to be against us, that God is our Friend, and that He is compelling all things to work together for our good? Do we believe that He is our Saviour, and that He will utterly redeem us from all evil, even when the sense of personal evil is strongest upon us? and that He asks us to share in his strife against sin, and all the miseries involved in that strife, only that we may become perfect even as He is perfect and share in the joy of his love and self-sacrifice? Even when death seems nearest to us, even when those whom we love pass into its darkness, do we sincerely and heartily believe in that—

“grand recoil  
Of life resurgent from the soil  
Wherein we drop this mortal spoil”?

If we do, we share the faith, as well as the gospel, of faithful Abraham. If we do not, it cannot but shame us to reflect that, even now that Christ has come to shew us the saving love of a friendly God and to despoil the grave of its terrors, we have not risen so high as the patriarch who rejoiced in the day of Christ forty centuries ago.

EDITOR.

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### THE EPISTLE TO TITUS.

#### IV.—THE FALSE TEACHERS OF CRETE. *Chapter i. 10–16.*

It is not “naked truth” which meets us in the New Testament, but truth armed at all points and doing battle with manifold error. From this there results a great advantage for the student of revelation. The truth of God is all the better understood when it is beheld in divergence and conflict with untruth. Nor is this an advantage which is wholly lost when religious controversy changes its form through lapse of time. Such a passage as this, for example, ought not to be deemed obsolete, because the exact type of teaching prevalent in Crete has long since passed away. Not only must the truth itself remain identical in every age, although it assume various forms; to a large extent the same may be said of error. For though each generation has its own warfare to wage with new shapes of falsehood and mistake, yet all these will be found to spring out of a few roots which are constantly present in human nature; so that the same radical error tends to crop up afresh in successive periods, and the foes we have to contend with to-day are “old foes with a new face.”

It must therefore possess more than a merely antiquarian value if the false doctrine which was infesting the Church of Crete when Paul wrote can be made intelligible to modern readers. The attempt is encompassed with serious difficulty, as the conjectures which have been hazarded by scholars abundantly shew. The few particulars to be gathered from St. Paul's incidental allusions may easily be enumerated. The false teachers were mostly Hebrews; they taught Jewish myths and human commandments; they made distinctions betwixt things clean and things unclean; they were given to word wrangles of a foolish description, made much of genealogies, and discussed the Mosaic Law; they boasted of their exceptional knowledge of God, but set themselves against the Gospel as rightly understood, and for the sake of gain made it their business to upset the order of the family and deceive the unstable and ill-instructed; finally, they were men of immoral habits.<sup>1</sup>

Founding upon these materials, various theories have been started. They all fall, however, into three classes. (1) Some see in these men Gnostics pure and simple, as Baur, who identifies them with the Marcionites of the second century; or Neander (in his first edition), who identifies them with the earlier Cerinthians. (2) Others take them for non-Christian Jews; whether under the shape of mere Judaizers (as some of the Greek Fathers did), or of Kabbalists (as Grotius and Baumgarten), or of Essenes (Michaelis, etc.), or of Therapeutæ (Ritschl). Lastly, (3) the more judicious of recent commentators hold them to have been nominal Christians of Hebrew nationality, tintured more or less deeply with the Oriental speculations which a little later developed either into Ebionitism (so

<sup>1</sup> Compare the expressions used in Titus i. 9, 11, 14-16, and iii. 9, 10, with the accounts, so similar in many respects, of the errorists at Ephesus, in 1 Tim. i. 4-7, iv. 1-7, vi. 3-5, 20, 21, and 2 Tim. ii. 14-18, iii. 6-9.

Huther), or into the Gnosticism of Cerinthus (so Light-foot).

It is not my design to discuss the grounds which have been alleged for these divergent views ; but, assuming the substantial correctness of those in the last-named class, to sketch the general current of speculative opinion which, in my judgment, must have led up to the state of matters dealt with in the Epistle. I take these Cretan errorists to have been passing through one stage only in a widespread and continuous movement of thought, which, having its source far back in the dualism of the East, had, in the course of its westward progress, become mingled first with purely Jewish elements in Essenism, and now with Judæo-Christian elements in the churches of mixed blood, but which was hereafter to give rise (when its antagonistic factors of Hebrew and of Gentile origin came to be separated) on the one side to Ebionitism and on the other to Gnosticism. The precise point in this long course of development marked by the Epistle to Titus is, however, of less practical moment to the understanding of its lessons, than is a clear insight into the main current of thought itself.

Ultimately we have to trace this whole stream of speculation back to that ancient problem with which, especially in the East, men of both the Semitic and Aryan stocks have always vexed their souls and often perplexed their intellects : the problem—whence comes the evil that is in the world ? It is a witness for the original “good estate” of man that evil should always have appeared to him to be a puzzle, a paradox, and an anomaly. The answer to this problem which among the eastern Aryans has found the widest favour has been, under one form or another, this : The seat of evil lies in the material world. Spirit, it is assumed, is, and must be pure ; but the imprisonment of a divine soul or breath within a material organism, dwelling

in an unclean world of matter, gives rise to all those evils, moral as well as physical, under which we suffer. Such a theory was not at all an unlikely one for speculative thinkers to start. Once started, it gained ready acceptance in regions where man is far less dependent than in western Europe upon material comforts; where life can be sustained in ease, thanks to a prodigal soil and a genial sky, without such expensive dwellings, elaborate clothing, and food laboriously won, as we find indispensable.

The error spread and fructified. First, it profoundly affected theology, then morals. If matter is the seat of evil, how came matter to be created by the good God? There are but two exits from this difficulty. The one is by the hypothesis that matter never was created at all, but is eternal like God Himself. In this theory of dualism lay the germ of the ancient Persian religion and of all creeds and philosophies which have sprung out of it, including the Manichæism of a party in the early Church. The other door of escape is this: Matter is a creation, only not created immediately by the good God Himself, but by some inferior Power derived remotely from God, yet less entirely spiritual and pure than He. A desperate resource this last conjecture may now appear to be, to bridge the gulf that yawns betwixt good and evil, spanning the awful interval by means of imaginary beings of intermediate or mingled character, growing less divine at each remove, until the last or lowest in the series is inferior enough to become the creator of an evil universe of matter. Yet, foreign and almost grotesque as the radical principle of Gnosticism may seem to modern minds, it plainly exercised a wide fascination in the opening of the Christian era. Its elements had begun to ferment not only in Crete, but also in Asia Minor (at Ephesus and at Phrygian Colossæ) before St. Paul was removed from the scene. And its wild bloom of luxuriant speculations in the succeeding generations came near to

corrupting the simplicity, if it did not even threaten the existence, of Christianity itself.

Of greater consequence to us were the practical results of this theory upon morals. These were of two kinds, and the two were quite opposed to one another. The earliest and, on the whole, the safest inference to be drawn from the inherent evil quality of matter was to have as little to do with it as possible. Out of a material body you could not go; only you might indulge it very little, thwart it a good deal, curtail its sensual pleasures, and, as far as practicable, withdraw from material contact into an ideal region of purity and of spiritual contemplation. In very early times this inference had given rise in the remote East to rules of asceticism—forbidding to marry, and commanding to abstain from flesh and from wine; had given rise likewise to solitary lives of austerity as well as to communities which obeyed a common rule. It was inevitable that when East and West touched, this Oriental view of abstinence from impure matter should find in the Hebrew laws of uncleanness something congenial to itself. The Essenes of Palestine and the Therapeutæ of Egypt sprang naturally out of that alliance. Just as Christianity was declaring all things lawful and all meats clean, the old Mosaic distinctions were acquiring a fresh prominence by being drawn into connection with a deeper philosophy. In the essential evil of matter, speculative Jews conceived they could find a point of attachment for ancestral usages, which heretofore had been supposed to rest on nothing better than a prudential desire to hold the sacred nation aloof from heathen intercourse.

To such a gospel of abstinence grave evils are sure to attach themselves. It withdraws men from their true place in society. It deprives society of the sweetening influence of its best members. It tends to denaturalize humanity by destroying healthy human instincts. For genuine purity in

motive, which is Heaven's difficult ordinance, it substitutes a cheap and easy, but worthless, virtue of mere outward behaviour. It nourishes religious conceit, which is the snare of all separatists and Puritans. Still, this method of dealing with the evil of matter is nobility itself compared with the other inference which it is possible to deduce from the same premises. There are always plenty of people glad to discover in their religious creed an excuse for self-indulgence. The argument lies fatally near to hand: If evil belongs solely to the body and its material surroundings, then must the soul remain apart and uncontaminated by the excesses of the flesh. Immerse yourself as you please in sensual gratification; embrate your body even in licentious indulgence; where is the harm, if the body alone—the material part—be affected by the evil, and the immaterial divine essence be of its own nature incapable of a stain? If, when the hour shall come for that spark from God which is in you to escape the bonds of matter that it may rejoin its native sphere, it is to return undefiled as it came, why need you abridge your present enjoyment by useless self-denial? Do as you will, the clean soul cannot be defiled; neither can the unclean flesh be purified, abstain as you may.

Thus by a too convenient, though perverted, logic (if not by the mere reaction from over-restraint), there was certain to follow upon asceticism the opposite mischief of licence. Under the guise and sanction of religion, a poison of immorality began to insinuate itself, against which St. Paul, as the representative of a purer faith, felt himself compelled to protest with unusual vehemence, against which in his old age he had to fight with every weapon, moral and administrative.

Such ideas as have now been described, floating thus in the air, borne westward by currents of intercourse, found in the island of Crete a congenial soil. According to St.



Paul, its people were predisposed to self-indulgence and prone to revolt against moral restraints. With much outspokenness he cites against them the evidence of a witness whom the Cretans could hardly accuse of unfairness—"one of themselves, a prophet of their own." The line quoted is a hexameter by Epimenides, a name most honoured in the island, where he had flourished some six centuries before.<sup>1</sup> What exactly he was in his day it is not easy to make out from the extravagant eulogies of the ancients. He seemed to later times a poet, a seer, a theological reformer, a sacred teacher, and something almost more than any of these. In the island, where he was nearly adored, legends gathered thickly round his name. Even Plato styles him "a divine man;" Cicero ranks him among the "*vaticinantes*"; while Plutarch only echoed a general sentiment when he described him as a "friend to the gods and wise in the things of religion."<sup>2</sup> The description of his fellow islanders which this great teacher had left behind him was far from complimentary; but it was found to be still accurate by the greater teacher who came after him: "Cretans are always liars, evil beasts, idle gluttons."

The design of this unflattering citation was certainly not to prejudice the mind of Titus against the people of his charge, but to impress upon him the necessity for sharp measures. Among a population notorious for falsehood,

<sup>1</sup> That it occurred in a lost work of Epimenides rests on the authority of several Greek Fathers and of Jerome. Theodoret alone ascribes the verse to the extant Hymn to Jupiter (v. 8) by Callimachus of Cyrene, but he may have borrowed it from the earlier poet. See Meursius on Crete (*Opera*, Vol. iii. and iv. Florence, 1744) and Wolfgang, *Dissertatio de Cretensium Mendacibus* (Lips. 1684).

<sup>2</sup> The controversy in what sense St. Paul styles Epimenides a "prophet," has ceased to retain the keen interest it used to possess. In any case the name is too slender a basis for any safe inference respecting Paul's view of heathen inspiration; while it must remain uncertain whether Epimenides pretended to foretell the future or not, since Aristotle denies and Plato affirms it. Those who wish to see the point discussed at length may consult Gottschalk, *de Epimenide Prophetâ* (Altdorf, 1714).

sloth, and sensuality, the worst consequences were to be apprehended from such teaching as had been imported into the Christian community. Gentle dissuasives would not suffice where the proclivities of the people harmonized but too well with the fatal tendency of the doctrine. First of all, therefore, these Hebrew teachers themselves would have to be "muzzled,"<sup>1</sup> as Paul pithily puts it ; summarily silenced by shewing to all what sort of men they really were and to what consequences their error led. To expose such men was to silence them. Their interested motives, their immoral lives, and the anarchic principles they were sowing in the home for the subversion of family discipline, were enough to condemn them, when once they were known. Besides that, it was necessary to rebuke "with severity" native Cretan Christians who were being led astray by those Hebrew foreigners. Some of the Gentile converts had evidently begun to listen to the new teaching on the subject of Jewish myths and rabbinical rules respecting food and drink and the like details of social usage. It was needful to tell them that these were the prescriptions of men who had themselves turned aside from revealed truth ; who, under the pretence of improving upon Christ's Gospel, were really perverting it so as to undermine its wholesome influence upon character. Wherever disciples were found to have lent a favourable ear to novelties, it would be the duty of Titus, as well as of the Elders he ordained, to confute with vigour these pernicious theories, and (which would be most effectual) to expose their baneful effects on conduct.

Paul, however, was not the man to pass away from a serious error without laying his axe to the root of it. This he does in the fifteenth verse. With exquisite precision and the "brevity," which is "the soul of wit," he has condensed into four Greek words that central truth which corrects for all time the ancient Oriental mistake about

<sup>1</sup> ἐπιστομίσειν (only here in N. T.) has this precise meaning.

matter as the seat of evil. "To the pure," he writes, "all things are pure:" words which stand as the charter of Christian freedom in the use to be made of this world and its enjoyments. The words clearly imply that purity in the moral sense is a quality not of material objects, but of man himself as a spiritual being. So far from the taint of evil inhering in matter as the Manichee holds and the ascetic implies, St. Paul recognized, with the earliest scripture of his people, that in the beginning God had created all things and pronounced them very good.<sup>1</sup> Viewed simply as matter and for their own uses or ends, even material objects may be called "good." But such goodness involves no thought of ethical purity. That lies only in the motives and in the choice of personal agents. In itself, apart from any use man makes of it, matter remains void of moral quality; morally colourless or neutral. The purity or the defilement of our converse with the world must turn solely upon the spirit in which, or the purposes for which, we handle it. Be yourself clean in heart and will: then for your use and enjoyment are all things in nature clean. For your lawful use and enjoyment were they made at the first, and sanctified by the Maker—have they been afresh redeemed, and restored to you by the Redeemer.

Under this wide charter, as I said, does man hold this world in fee. Being a spiritual person, he has the right of spirit over matter to control it by observing its laws and to serve himself of it for his higher ends—under this sole condition that he keep himself spiritually pure. Undoubtedly he is at liberty, in the pursuit of noble tasks, or out of respect for a brother's welfare, to abridge at pleasure his lawful enjoyment, and, if he think good, to eat no flesh nor drink wine while the world stands. But this he does under no external law, nor with any hope to render himself

<sup>1</sup> This is unquestionably the basis for his important parallel passage in 1 Tim. iv. 3, 4.

by such abstinence purer or better. The Christian is aware that neither if he eat is he the worse, neither if he eat not is he the better. But he uses, or abstains from using, alike, because he is this world's master, not its slave; and because his freedom to use implies an equal freedom from sanctified motives to abstain from using. It is superfluous to point out how much more worthy is the position thus assigned to mankind than the one which results from the theory of asceticism. Instead of a captive spirit immured in a fleshly prison-house, and in continual hazard of involuntary defilement from a world out of which he cannot escape, man is recognized as the lord of the earth to whom all things earthly minister. Material pleasures are not evils in disguise, but pure gifts of Heaven's bounty to be temperately enjoyed with praise to the Giver. The body is not a mere adversary to be beaten down, nor a tempter to be feared, but the organ and handmaid to the nobler spirit within, through which the pure will may realize upon earth the perfect will of God.

What then has Christianity to say of gross and sensual vice, or of that enervating and luxurious gratification of the senses which when Paul wrote was working the decay of Pagan civilization? Later classical heathendom was perishing through the excessive culture of physical delights—dying of lust, gluttony, drunkenness, sloth, and unbridled self-indulgence. Do not these things defile a man by debasing his spirit and drowning in sensuality the diviner faculties? Most certainly they do, and most fatally. But before the world and the flesh can thus become base ministers to human impurity, there must first have been impurity in the human soul. It is deplorably true that spiritual evil diffuses its own unclean breath over the whole of God's fair creation, and with insatiable desire drags the blessed universe into the service of its own pollution. To men who are unholy in their affections, and being also

"unbelieving" abide in that sin, nothing can be said to be clean. There are such men, whose inner nature on its intellectual and its moral side alike ("mind and conscience" ver. 15), has been surrendered to illicit desire. By their touch God's best gifts will be smirched and turned to evil use. Only let not God's abused creation bear the blame ; but the evil will and heart of man.

Remembering then the true seat of evil, where will you commence the much needed task of human purification? With this problem every religion and every ethical system has to reckon. In view of what has been said, it is plain that the abstinence theory of purification breaks down. Can you work from the outside inward? If the seat of uncleanness be in the soul, will mere avoidance of contact with the outer world purify the man? The Oriental mystic, the fakeer, the anchorite, the Essene, the Manichæan, the Gnostic ; all these, like their modern and western imitators, sought redemption from evil through maceration or mortification of the flesh, by abstinence from physical enjoyment. "Touch not," was their motto ; "taste not, handle not such things as perish in the using." On Paul's principle, this system was a false one ; ineffectual for the end proposed. Because it rested on a mistaken conception of sin, it could not conduct to a true theory of morals. It stood condemned as a gospel of deliverance for mankind. A better gospel Paul had found elsewhere, as shall be seen further on in his letter. He found it in the grace of God that bringeth salvation, not by works of ours, but by divine mercy ; not through bodily abstinence but through an interior renewal by the Holy Spirit. What Christ provides is spiritual cleansing for the spiritual defilement of man ; a new life-force within, working outwards in healthy regulated activities ; a reign of the Divine Will over affections and conscience which, while it restores man as God's child to the free enjoyment of whatever God has created for his use, prescribes a wise self-

control as the guardian of freedom and the limit of indulgence. It is thus the Christian Gospel trains us to deny our worldly desires that we may lead, not outside of this present world, but *in it*, a life that is sober, righteous and godly. Thus Christ, who redeemed us from all iniquity, purifies us to Himself as a people of his own, zealous for good works. Whereas to make a virtue out of things indifferent is to debauch men's sense of right and wrong. To drill unregenerate nature into refusing some innocent pleasures or starving natural propensities leads to development of evil in less coarse but no less perilous forms. To enforce abstinence on a large scale from things innocent or permissible is a violence upon nature which avenges itself in the long run by an outburst of license. Regeneration by force of law must therefore prove a failure. From the heart are the issues of life. Begin there : of what use will it be to scour the cup and the platter ?

J. OSWALD DYKES.

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THE CHURCH OF CHRIST IN THE APOCALYPSE.  
HER UNIVERSALISM.

No inquiry connected with the light in which the Church of Christ appears in the Apocalypse is more important than that before us in this Paper. Upon the manner in which we answer it must to a large extent depend our view of the book as a whole, our estimate of the position of its author in the development of early Christianity, and the conclusion to which we come upon the question whether he may or may not be identified with the writer of the fourth Gospel. If, on the one hand, the book is so Judaic as many suppose it to be, it will not be easy to vindicate its

right to the place held by it in the Christian canon ; its author cannot have risen above the narrow and limited views of the Jewish portion of the first Christian community ; and we shall have great difficulty in believing that, even if it was written nearly thirty years before the fourth Gospel, the two books could have proceeded from the same pen. If, on the other hand, we have reason to conclude that its spirit, so far from being Judaic, is fully marked by the spirituality and universalism of the rest of the New Testament, we shall escape many questions, otherwise hard of solution, that are suggested by it ; it will so far be justly entitled to the esteem in which the Church has always held it ; and, at least as regards its thoughts, it may have been the composition of St. John.

That the book is in a true sense Jewish, if not Judaic, every one, of course, must at once allow. Its descriptions are founded almost wholly upon those contained in the prophets of the Old Testament ; its figures are Jewish ; its mode of expressing thought, more especially by the use of numbers, is essentially Jewish ; its deepest Christian truths are presented under forms, and in expressions, familiar to the Jewish mind. If not more truly, it is yet at first sight more obviously, the work of a Jew than the fourth Gospel. These things, however, do not of themselves make it Judaic. The ripest Christian conviction, the deepest Christian feeling, has delighted in every age to express itself in language and in figures drawn from the Old Testament Dispensation. We cannot separate ourselves from the Church of God as she was then gathered out from among the nations of the world, protected amidst her trials, and conducted in safety to the rest which had been promised her. There is in her history a visible presence of the Almighty with his people upon which the mind delights to dwell. Her joys and sorrows, her difficulties and temptations, her struggles and triumphs, admirably represent our own.

"These things happened unto them by way of example ; and they were written for our admonition, upon whom the ends of the ages are come" (1 Corinthians x. 11). When we identify ourselves with God's ancient people, we have all the encouragement afforded by the thought that we are treading a path over which multitudes of believers in earlier times have victoriously passed, and that we have with us the presence of Him who in all his power and love was also with them, who is "the same yesterday, to-day, and for ever." The history of the Old Testament Church is surrounded with our holiest and most heart-stirring associations, and we cannot avoid speaking of ourselves as that Church is spoken of in Scripture. But all this does not make us Judaic. In the midst of it we may fully recognize the truth, that now "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female ; for we are all one *man* in Christ Jesus" (Galatians iii. 28). We may confess that we occupy in relation to God the same ground as that occupied by our brethren in Christ of every country and every age ; we may allow the all-embracing nature of that spiritual bond which is found in the worship of "spirit and truth ;" we may glory in the universalism of the Christian Church. The figures of the Apocalypse, therefore, to whatever extent they may be Jewish, do not on that account necessarily exhibit traces of a Judaic spirit. We shall have occasion to notice that other Apostles, that even St. Paul, used some of the most important of them in a precisely similar way. Abundant as they are, the employment of them is thoroughly consistent with the clearest perception and the firmest grasp of Christian universalism.

Still further, however, the strictest acceptance of the truth that *all* believers, to whatever portion of the human family they belong, are equal before God, no class having pre-eminence over another, could not preclude St. John,



in the historical circumstances in which he was placed, from paying more attention than we do to the fact, that the Church of Christ was composed of converts from the two great divisions of the race, or from feeling, with a power hardly possible to us, that the salvation which is in Christ Jesus had been prepared among the Jews, and had from them passed over to the Gentiles. That was simply God's own plan, a recognition of which could not fail to be attended with the most important consequences both to the Jew and to the Gentile. Even in his Gospel, the universalism of which is admitted without hesitation by all, the Apostle shews his sense of the value of this plan by preserving (and alone of the Evangelists preserving) the words addressed by our Lord to the woman of Samaria, "for salvation is from the Jews" (John iv. 22). There was nothing Judaic in that utterance of our Lord. It is immediately followed by words which may be said to constitute the great charter of the freedom, spirituality, and universalism of the Gospel spirit: "But an hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father also is seeking such, them that worship Him" (John iv. 23).<sup>1</sup> It simply relates a fact, and that, too, one of which it was necessary to see the fulfilment in Jesus before He could be acknowledged as the promised Messiah for either Jew or Gentile. St. John could not be insensible to this. In his days, also, the two divisions of the Church had not had time to become so completely blended into one that the national origin of each might be unthought of. It was indeed a most powerful argument in favour of her Divine origin and mission that she was making progress among the Gentiles *as such*, that those who had been so long without the covenant were

<sup>1</sup> For a defence of the translation here given of the last and difficult clause of this verse, see the *Commentary on the Gospel of St. John*, by Proff. Milligan and Moulton. (T. & T. Clark, Edinburgh.)

"no more strangers and sojourners," but "fellow-citizens with the saints and of the household of God," that Christ had broken down the middle wall of partition, and had created in Himself "of the twain one new man" (Ephesians ii. 15, 19). At such a time the distinction between Jewish and Gentile Christians could not be lost sight of without diminishing the power of Christian argument and lowering the tone of Christian triumph. It need not surprise us, therefore, if traces of the distinction are to be found in the Apocalypse, as when in Chapter xi. verse 18, we read of "the saints and them that fear thy name," the first appellation being the name for all true Israelites, the second the name constantly applied to Gentile proselytes. But there is no distinction between a Jewish and a Gentile Church. There is no preference given to the one class over the other. Both are parts of the same Church; both stand upon an equal footing within it; and both received the same "reward." There is thus again nothing Judaic in such an acknowledgment of the facts of history. If we do not dwell so much upon them, it is only because we are far removed in time from the moment when they were so palpable and striking. It may even be a question whether we do not often lose a great deal by not keeping the historical development of the Church of Christ more fully before our eyes.

The question, then, with which we deal is not affected by the two considerations now mentioned. We have to ask, not whether St. John in the Apocalypse is Jewish in his language and figures, or whether he is alive to the fact that two distinct classes of Christians have been gathered into the one Church of Christ, but whether he makes such a distinction between the two that the Gentile section is subordinate to the Jewish. While salvation is bestowed on all, have the Jews a preference in the Divine thought now, and in the Divine plans for the future? In God's cove-

nant they were first in time; are they also always first in honour? Have they, throughout the whole Book of Revelation, such a pre-eminence over the Gentiles as is inconsistent with the true idea of Christian universalism; or such as, at all events, secures to them the leading part in the carrying out of God's economy of grace, until the last stage of it has been reached in the perfected glory of the eternal world?

Both allegations have been made, although from very different quarters, and with very different intentions.

On the one hand, we have Baur, followed by many both in his own country and in England, alleging that, "although the heathen are not excluded from participation in the heavenly Jerusalem, yet those of them who are received into the community of that city are really nothing more than an appendix to the 144,000 sealed out of all the tribes of the sons of Israel. The latter alone are the 'virgins' who 'follow the Lamb whithersoever he goeth,' the 'first fruits to God and to the Lamb,' the special stem of the heavenly congregation. Those of the heathen who cast in their lot with them are simply such an enlargement of Judaism as was contemplated even by the spirit of the Old Testament, and rendered necessary by the progress from Judaism to Christianity" (*Kritische Untersuchungen über die kanon. Evang.*, p. 348). Others again, of whom Füller and Auberlen may be selected as the representatives, find the Jewish at least so far distinguished from the Gentile Church, that it is dealt with in an altogether different manner and reserved for an altogether different destiny. The contests and the struggles described in the Revelation really concern the Gentile Church alone. The Jewish branch, the history of which seems for the time to have terminated when the Apostles of our Lord turned to the Gentiles, has at present no part to play in the development of the Christian scheme of Providence. It is quietly sleeping in the

Promised Land, awaiting as a Church a resurrection from the dead. But when the times of the Gentiles have been accomplished, the prophecy of Ezekiel shall be fulfilled: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Ezek. xxxvii. 12-14). In other words, at the beginning of the end, immediately before the three and a half years or twelve hundred and sixty days spoken of in Revelation xii. 14 and xi. 3, the members of God's ancient people, long scattered but kept distinct among the nations, shall be converted; all Israel shall be saved; the blessed period alluded to by St. Paul, when he says, "For if the casting away of them be the reconciling of the world, what *shall* the receiving of *them* be but life from the dead" (Romans xi. 15), shall arrive; and the Jewish Church, reinstated in its long lost privileges and summoned anew to its former work, shall become the great messenger of grace to those who have not hitherto received its now joyfully recognized Messiah and King (comp. Füller on Revelation xi. xii.).

Nor is this all. Even during the millennial reign this "economical" pre-eminence of the Jews will still continue. Auberlen sees in that reign an "earthly, Jewish, although not carnal, kingdom of God." He expresses his belief that "Israel is to be again at the head of all humanity." Looking from the standpoint of the history of revelation, he is satisfied that "Israel is, and ever shall be, the chosen people through which God executes his plans concerning humanity"; and he anticipates the coming of a time when "as Israel glorifies God, and is glorified by

God, a deep and powerful impression cannot fail to be made upon the Gentiles." The rich manifestation of God's mercy will then complete the work of missions to the heathen; and "thus, while during the Old Testament times the Jews exclusively, and during the Church-historical period the Gentiles exclusively, enjoyed the blessings of the salvation of revelation, while in both cases humanity was divided and separated; now in the millennium Jews and Gentiles are united, and all humanity, the whole organism, united under the firstborn brother, walks in the light of God, and thus the true and full life of humanity is at last realized" (Auberlen, *Daniel and the Revelation*, Clark's Translation, pp. 340, 343, 349).

The interest of this latter view is not to be denied, and it may be admitted that it is possible to hold it without being liable to the charge of Chiliasm of any objectionable kind. The simple question is, Is either it or the view of Baur previously adverted to, correct, and correct not so much in the light of general New Testament teaching as in the light of the teaching of the one book before us? This question must be answered in the negative. Fairly interpreted, the author of the Apocalypse seems to know the Christian Church only as a community in which distinctions of birth and race have completely passed away, in which the Jewish Christian neither has, nor ever will have, superiority over the Gentile, in which the Gentile Christian is admitted to the same privileges, and called to the same duties, as the Jew.

Let us look, *e.g.* at the first and leading representation of the Christian Church given us in the Apocalypse; and how is it possible to escape the conclusion that the Gentile branch of it stood to the writer upon the very same level as the Jewish, when we find that seven Gentile cities supply the materials of its embodiment as a whole (Chap. ii. iii.)? There is no mention of a congregation in Jerusalem,

or any town of Palestine, or any district of the world, in which we have reason to believe that the Jewish Christian element was the strongest. The Apostle goes to a Gentile land, and to cities in which we know from other books of the New Testament (such as the Acts of the Apostles, and the Epistles to the Ephesians and Colossians) that Christians were mainly converted Gentiles, for the groundwork of a delineation in which we are to see the Church of Christ as she shines like seven golden candlesticks in the sanctuary of God. Nor will it do to say that he makes this selection because he writes for Gentiles. He writes for all: "*He that hath an ear, let him hear what the spirit saith unto the churches.*" He is addressing all God's people; and, if he had not been doing so, if he was communicating his revelation only to the Gentile section of the Church, it would have been peculiarly incumbent upon him to remind it that there was another section of the common body to which a still greater part in the unfolding of God's economy in the future had been assigned. As it is, he not only does nothing of the kind, but he leaves upon us the distinct impression that the seven Churches represent the whole Church. They contain a picture of the one Body the fortunes of which in the world he is afterwards to describe, and there is no scene in the remaining portion of his book down to the very end which has not its germ in something said to one or other of these Churches. The richest blessings of the future are already theirs in promise. The very glory of the millennial "reign," as described in Chapter xx. 4, is assigned to the Christian of Laodicea who overcomes (Chapter iii. 21); and if, at first sight, there seems to be some foundation for the remark of Renan, as he explains Chapter xxii. 2, that "while the Jewish Church eats the fruits of the tree of life, the Gentile Church must content itself with a medicinal infusion of its leaves" (*L'Antechrist*, p. 475), the hastiness of the con-

temptuous conclusion is immediately apparent when we find these words in the blessing secured to the Church at Ephesus, "To him that overcometh, to him will I give to eat of the tree of life which is in the Paradise of God" (Chap. ii. 7). Either the seven Epistles represent the whole Church, in which case had the object of the Apostle been, as according to Renan it is, to "flatter Jewish pride," the Church would not have been set forth under the figure of seven Gentile Churches; or they represent the Gentile branch of the Church, in which case, had the object of the writer been what we are told it was, the victorious Gentile would not have had the promise given him that he, not less than the Jew, should eat of the tree of life, instead of being limited to an infusion of its leaves. Nothing can well be clearer than that in the fundamental conception of the Church of Christ, as it is brought before us in the second and third chapters of the book, there is no trace of a distinction between Jewish and Gentile Christians, or of a superiority of the former over the latter.

Similar observations apply to the rest of the book, if, reserving for the moment one or two particular passages to be afterwards adverted to, we look at its general tone: when it speaks either of the triumphs or of the struggles of believers, we shall find it impossible to think that in the Christian Church pre-eminence is allotted to any one part over another. Thus when, immediately after the picture presented to us in Chapters ii. and iii. of the Church on earth, we are taken in Chapter iv. to the Church in heaven, that Church is set before us by the figure of twenty-four elders sitting upon twenty-four thrones; and these elders are acknowledged by all enquirers to represent the Church in her triumphant and glorified condition. But why the number twenty-four? It has been sometimes thought that this number is borrowed from the twenty-four divisions of the sons of Aaron described in 1 Chronicles xxiv. Could

the suggestion be accepted, it might seem as if it lent countenance to the idea that that portion of the triumphant Church which had been gained from Judaism was in one way or another possessed of special privileges. But it is a fatal objection to this view that the priestly classification referred to belongs to the period of the Temple, not of the Tabernacle; and, so far as we have been able to observe, it is from the latter not the former that the Seer always draws his imagery. We must therefore suppose that the number twenty-four in this passage is found either by adding together the twelve Patriarchs and the twelve Apostles, or by simply doubling, for the sake of emphasis, the twelve, the number of the Church. To this principle of doubling, although in a different form, we have already called attention in previous papers<sup>1</sup> as a characteristic of the style of the Apocalypse, and there would be nothing unnatural in resorting to it here. But it is not necessary for our present purpose to determine in favour of either of these views, for either sufficiently shews that the number twenty-four is probably chosen in order to represent the Church in her double aspect, as at once the Church of the Old Covenant and of the New. This is further confirmed by the language of Chapter v. 9, where we have the song of the twenty-four elders, as they magnify the Lamb who has "overcome" to break the seals of the sealed roll and to unfold the counsels of the Almighty: "And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation." The song is not that of a Jewish Church thanking God that the Gentiles have been brought in to share its privileges, though in an inferior degree. It is a song of the whole Church, all the members of which are equally exalted, for all are made "unto our God

<sup>1</sup> THE EXPOSITOR (Second Series), Vol. iv.



a kingdom and priests ; and they reign upon the earth" (Verse 10). It is indeed quite conceivable that the men of every "tribe, and tongue, and people, and nation" spoken of in Verse 9 may be only Gentile. But the song is not less, on that account, the song of all the redeemed in heaven, who behold in the great act of inviting the Gentiles into the covenant the most signal expression of the Divine grace and love,—just as St. Paul describes the very "mystery of Christ" as that mystery "which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the spirit ; *to wit*, that the Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" (Eph. iii. 4-6). The Church as she triumphs in heaven, not less than as she is planted on earth, is unquestionably one ; and we cannot suppose that privileges are forfeited in the one state which were enjoyed in the other.

Similar remarks apply to the Church when she is brought before us in her struggles with her enemies. It surely cannot for a moment be supposed that the great adversaries described in Chapters xii. and xiii., the devil, the beast, and the false prophet, war against Gentile Christians alone. Yet this conclusion must follow if we draw a distinction between them and Jewish Christians. The latter, as Füller consistently argues in his Commentary on the Apocalypse, will then be represented by the woman of Chapter xii., who flees before the dragon into the land where she has a place prepared for her, that is, into the land of Palestine, where she is preserved until the time when all the struggles of the Church in the world except the last shall be over, and the moment for the conversion of the whole seed of Israel shall have arrived. Only against "the rest" of the woman's seed, that is, against Gentile Christians or the Gentile Church, do the devil, the first beast, and the second beast

make war. Not many, we are persuaded, will be able to accept such an interpretation. It is inconceivable that, if "the rest" of the woman's seed be Gentile Christians, the woman herself should be the community of Jewish believers. The word "rest," on the supposition adopted, has no meaning unless we find Jewish Christians not in the mother but in some other portion of her offspring. The expression "wilderness" is unsuitable to a land of promise, where there is no trouble, but only security and peace. No Jewish Christian community has existed in the holy land during the past centuries of the Christian era; and none is there now, except that which, having fallen asleep in Christ, is awaiting its bodily resurrection from the grave; and there is something very far-fetched in the idea that the conversion of Israel when it does take place so unites, without continuity of succession, the latest to the earliest Jewish Church that the same figure of the woman can fitly represent them both. Further, also, it will be observed that this conception of the conversion of Israel is really introduced into the text of the Apocalypse in order to comply with the supposed demands of Old Testament prophecy and of the eleventh Chapter of St. Paul's Epistle to the Romans; there is not a word in the book itself directly to support it. Finally, it is impossible to interpose centuries upon centuries of Christian history between the point of time when, in Verse 5 of Chapter xii. the woman is "delivered of a man child who is to rule all the nations with a rod of iron;" and that alluded to in Verse 6, when the woman fled into the wilderness to be there nourished a thousand two hundred and threescore days. The interpretation is beset with insuperable difficulties, and we have no alternative left but to adopt the first and most obvious meaning of the struggle of the Church with her enemies. The whole Church, without thought of either Jewish or Gentile sections, contends with them. It is the

same with her in this aspect of her condition as it was in the representation given of her state on earth and in the description of her state in heaven. All her members without distinction have the same general conflict to maintain, and the same general victory to win.

We have dealt as yet with what may be described as the prevalent tone of the Apocalypse rather than with particular passages; but several of these are so important that we cannot conclude without making brief special allusion to them. Those most worthy of regard may probably be said to be the following:—the use of the word “Israel” in Chapters vii. 4, and xxi. 12; the sealing of the 144,000 in Chapter vii.; the description of the woman who brought forth the man child in Chapter xii.; the account of the 144,000 upon the mount Zion in Chapter xiv.; and some of the details mentioned in connexion with the New Jerusalem in Chapters xxi., xxii. Two of these passages, that of the sealing in Chapter vii. and of the 144,000 in Chapter xiv. have been already, though from a somewhat different point of view, considered by us in an earlier number of the *EXPOSITOR*.<sup>1</sup> The others demand a few remarks.

(1) As to the use of the word “Israel” in Chapters vii. 4 and xxi. 12, it is impossible to limit the meaning of that word to Jews unless there be something in the context absolutely requiring the limitation. To the writers of the New Testament books the Jews were not “Israel” but “Israel according to the flesh” (1 Cor. x. 18). The name “Israel” indeed, from the moment when it was bestowed upon the Patriarch who first received it, had been always the name, not so much of an individual personality, as of a character and a work; and, when applied to Jacob’s descendants, it denoted them, not according to that birth by which they were “Hebrews,” but according to that sacred descent in virtue of which they inherited the

<sup>1</sup> Vol. iv. (Second Series).

promises (comp. 2 Cor. xi. 22). It thus became a designation for the Christian Church in which faith recognized the true seed of Abraham, the true inheritors of the covenant blessing. This mode of thought marked the early Christian age in the strongest manner (Rom. ii. 28, 29, ix. 6, 7; Gal. vi. 16; Phil. iii. 3), and no person who believed in the existence of a Gentile Church could have been a stranger to it.

(2) The statements regarding the "woman" in Chapter xii. are sometimes thought to favour the idea that the redeemed out of Israel are to be distinguished from the Gentile Church. But an attentive consideration of the passage will lead rather to an opposite conclusion. The key to the interpretation of Chapter xii. appears to us to lie in the prologue of the fourth Gospel. The parallelism of the two passages, and especially of the opening verses of each, can hardly be mistaken. The same contrasts are presented to us in both—light, darkness, light shining in the darkness, the darkness trying to prevail against the light but failing to overcome it (not as in Authorized version to "comprehend," or as in Revised version to "apprehend," it). The woman is neither the Jewish nor the Christian Church. She is the ideal Church as it existed before the foundations of the world were laid. She is in heaven, and the scene described in Verses 1-6 is beheld in heaven. It will not do to say that only the Seer is in heaven, but the scene itself on earth. The whole bearing of the passage contradicts such an impression. The woman, therefore, is as yet ideal: only at Verse 13 does she become historical. She is light from Him who "is light, and with whom there is no darkness at all," light which shone before it was partially embodied in the Church either of the Old Covenant or the New. We behold her in her own glorious existence, and it is enough to dwell upon the potencies that are in her. At a later point in the Chapter she will pass from the ideal

into the actual. But, if so, the Jewish and Gentile elements of the Church must be one, without the slightest distinction between them having a place in the Divine mind. There is a sense, although we cannot pause to dwell upon it, in which our Lord may be spoken of as the Son of the Church, as the Flower of the chosen family. The Church must then, however, mean the whole Church, the whole redeemed family of God.

(3) Some of the details mentioned in connexion with the New Jerusalem in Chapters xxi. xxii. deserve notice. We refer especially to what is said of "the nations" in Chapter xxi. 24, 26, and in Chapter xxii. 2; and we frankly confess that the statements there present difficulties which it is not easy to surmount. It would certainly seem at first sight as if these "nations" stood in a different relation to the heavenly city from that occupied by its other inhabitants; and, as the term "nations" is almost always, if not always, used in the Apocalypse of the heathen, we appear to be forced to the conclusion that the proper inhabitants of the city are Jewish Christians, while outside, although walking "by its light" and "bringing their honour and glory into it," are the converted Gentiles. Yet such an interpretation must be wrong. (*a*) If we are to adopt the meaning of "nations" usually borne by that word in the Apocalypse, we must apply it not to converted, but to unconverted, Gentiles; and, at this point in the development of the plans of the Almighty, it is hard to say where these are to be found. We heard of them last at Chapter xx. 9, where they were destroyed by fire from heaven. (*β*) If, again, the "nations" are converted Gentiles, we have already seen in this paper that they are not confined to the enjoyment of the "leaves" of the tree of life. They eat of the tree itself, *i.e.* they have the Lord Himself for their nourishment, and more cannot be said of the most privileged believer. (*γ*) Nor can any stress be laid upon

the word "healing" in Chapter xxii. 2. In the language of St. John words like this, such as "believing" in John xx. 31, are used not only of the initiatory act which they describe, but of the repetition, the confirmation and the deepening, of the act. The nations are "healed" not merely when they are first converted, but when they are continually confirmed throughout all eternity in the joy of their salvation. (δ) It appears to us, therefore, that we may be justified in interpreting the word "nations" in the passages now before us in a wider than its common sense, and as inclusive of Jewish as well as Gentile converts. That St. John knows the Jews not only as God's people but as a nation, is clear from Verse 51 of Chapter xi. of his Gospel. There were circumstances, therefore, which at times justified his application of the term "nation" to those within as well as to those without the covenant. A much more remarkable consideration, however, is afforded by the use of the other term "people" in Revelation xxi. 3, where the true reading is not that of the Authorized but of the Revised version, "Behold, the tabernacle of the Lord is with men, and he shall dwell with them, and they shall be his peoples." The use of "peoples" in the plural number, which certainly includes the Gentile nations of the earth, is much more striking than the application of the word "nations" to Jews as well as Gentiles. Besides this, it is "by the light" of *the city* that the nations walk, it is into *the city* that they bring their gifts, and the city is not the same as the inhabitants. It is the "Tabernacle of God with *men*." It is first of all the Lord Himself, and by his light Jewish Christians walk, to Him they bring their gifts, not less than their Gentile brethren. (ε) Even if this interpretation be not allowed, the passages with which we have been dealing mean no more than the words of St. Paul in Ephesians iii. 4-6 which have been already quoted.

We have exhausted our space; but what has been said may at least go far to shew that the Apocalypse, instead of being marked by a Judaic as distinguished from a Jewish tone, is pervaded by a spirit of Christian universalism as decided and clear as any other book of the New Testament.

WM. MILLIGAN.

## THE EXEGESIS OF THE SCHOOLMEN.

### THEIR FUTILE SPECULATIONS AND DISPUTES.

"*Convertuntur ad vaniloquium.*" Johan. Sarisbur., *Metalog.* ii. 7.

WE have thus far noted those defects of Scholastic exegesis which arose from its second-handness; its undue subservience to authority; its essential want of courage; its failure to define the nature and limits of inspiration; its consequent vagueness as to the objects of exegesis; its neglect of philology and history; and its abuse of parallel passages. We must now glance at its frequent tendency to minute and unprofitable triviality, which perhaps we may be allowed to sum up in the one term, its Micrology. This defect arose from the fact that the methods of Scholasticism were mainly dialectic, and dealt more with form than with matter. The Scholastic theologians did not *define* doctrine but they refined upon it. They were not *Patres Ecclesiæ* but *Doctores*.<sup>1</sup>

Bacon says that there are three distempers of learning—fantastic learning, contentious learning, and delicate learning; vain imaginations, vain altercations, and vain affectations. Scholastic exegesis was infected with all three dis-

<sup>1</sup> Baur, *Versöhnungslehre*, p. 147.

tempers, but specially with the first two. I will speak in this paper of their "contentious learning" and their "vain altercations."

Their contentiousness arose partly from the limited range of their studies, partly from their extravagant use of the dialectic method.

Bacon observes that when St. Paul bids Timothy to turn away from "profane babblings and oppositions of the knowledge which is falsely so called,"<sup>1</sup> he "assigneth two marks and badges of suspected and falsified science; the one the novelty and strangeness of terms, the other the strictness of positions, which of necessity doth induce opposition and questions and altercations. Surely like as so many substances in nature, which are solid, do putrefy and corrupt into worms, so it is the property of good and sound knowledge to putrefy and dissolve into a number of subtle, idle, unwholesome, and, as I may term them, *vermiculate* questions, which have indeed a kind of quickness and life of spirit, but no soundness of matter and goodness of quality." He proceeds to remark that this degenerate learning was chiefly prevalent among the Schoolmen, who having sharp wits, abundant leisure, small variety of reading, and knowing little history, whether of nature or time, spun out the laborious webs of learning which are extant in their books. Their minds, working only upon themselves, wove cobwebs of learning which, though admirable for fineness of thread and work, were of no substance and profit.

Nothing can be more admirable than Bacon's characterization of this unprofitable subtlety as exemplified alike in the fruitlessness of their speculations, and in their method of handling them. Their method consisted in framing objections to be met by solutions, or rather by distinctions, which very often entirely failed to refute the objections. It is better, Bacon says, in a fair room to set up one great light

<sup>1</sup> 1 Tim. vi. 20.



than to go about into every corner with a small watch-candle. Yet the latter is the method of the Schoolmen. Instead of real evidence of truth they rest on particular confutations and solutions of every particular cavillation and objection,—“breeding for the most part one question as fast as it solveth another; even as, when you carry a light into one corner you darken the rest.” Leaving the oracle of God’s word, they vanish in the mixture of their own inventions; leaving the oracle of God’s works, “they adore the deceiving and deformed images which the unequal mirror of their own minds, or a few received authors and principles did represent unto them.” “Hence,” he says, “they render themselves liable to the judgment of Dionysius of Syracuse—Those are the words of otiose old men.”<sup>1</sup>

I think that any reader who will consider the examples which I shall here furnish, will see that this charge of micrology and of “foolish babbling” brought against the Schoolmen by our modern “*maestro di color che sanno*” may be fully justified.

I. The Schoolmen shall speak for themselves; nor will the instances here adduced be by any means the most unfavourable specimens which could have been selected.

*a.* HERVÆUS DOLENSIS is commenting on the miracle of feeding the four thousand. Why were there four thousand? Because, says Hervé, they were collected from four quarters of the world, and were refreshed by the four Gospels!

*β.* Again, in his preface to the Epistle to the Romans, he is speaking of the number of the Epistles of St. Paul. He says that they are fourteen in number, and he may doubtless be pardoned for following the error of a thousand years in

<sup>1</sup> *De Augm. Scient.*, 9, 1, and “Advancement of Learning.”

<sup>1</sup> Hervé was born at Mans, and died about 1165. He was a monk of the Benedictine monastery of Bourgdéols, and his *Expositio Super Epistolas S. Pauli* was long attributed to St. Anselm.

reckoning the Epistle to the Hebrews among them. The fact that they are only thirteen in number shews at once the valueless character of these Kabbalistic speculations; but Hervé approves of the "mystery," discovered by the Fathers in the number 14, and says that ten are addressed to Churches, and four to Disciples, to prove that the "eminent teacher" had searched the secrets both of the Law and of the Gospel. For the number 10 signifies the Decalogue, and the number 4 the Gospels. Whence, too, it follows that the four Disciples addressed by St. Paul were of higher perfection than the ten Churches to which letters were sent, in order to shew the imperfection of those who were under the Law, and the perfection of those who keep the Gospel." It would be impossible for me to express my sense of the utterly valueless character of "exegesis" of this kind, which yet occupies pages of the Scholastic commentaries.

γ. In the same preface he has something to say also on the word "Epistle." It comes, he says, from "*epi*," which means "*super*," and "*stola*," which means "sent." The derivation may be classed with those adduced in a previous paper; but he goes on to observe that, hence, "Epistles" means "*super missas*," because they "were sent over and above what the faithful had already received. They had received the Gospel, and the Epistles are superadded to them." Thus philology and history are ploughed aside by the share of vain imaginations! Thus over the whole field of scripture,

"Infelix lolium et steriles dominantur avenæ."

δ. Again, on Matthew xxi. he says that Christ rides to Jerusalem on an ass, because every man guiding his soul leads it to the vision of "inmost peace."<sup>1</sup> Those who

<sup>1</sup> This is the usual "allegory" whenever the name Jerusalem is mentioned. *E.g.* on Joel iii. 17, "No strangers shall pass through Jerusalem any more," is explained by the *Glossa Ordinaria* to mean that there shall be no evil thoughts

"strawed their garments in the way" are those who subdue their bodies by abstinence to prepare the way for the mind, or to set good examples to those who follow!

e. Even ABELARD does not rise entirely above this method. In one of his sermons he alludes to Ezekiel i. 27, and says that the "amber" to which the prophet alludes is a mixture of gold and silver, by which the silver is brightened and the gold modified. So Christ is one Person of two natures, in which the Divinity is compared to gold, and the Humanity to silver.

ζ. ALBERTUS MAGNUS is commenting on Psalm xxxvi. 11, "Let not the foot of pride come against me," Why "foot" and not "feet," he asks? Because he who walks on one foot falls more easily than he who walks on two! It would be easy to ridicule this absurd comment; but I will only ask whether it does not remarkably illustrate the total absence of the literary sense, the deliberate indifference to the commonest laws of rhetoric, which marks the commentaries of most Schoolmen?

η. On Micah v. 2, "Whose goings forth have been . . . from everlasting," he remarks that the "going forth" means the Divine generation from the beginning, that is from the Father. The light of the Three is One; yet because of the distinction of Persons and attributes, the plural is used, "from the *days* of eternity." For the lights of the several Persons appeared in Christ as man—the Father in Christ's Power; the Son in His own wisdom; the Holy Spirit in the distribution of charisms and graces." Could the doctrine of the Trinity be more ineffectually and fantastically deduced from a mere variation of the Vulgate? Would it be possible to throw *less* light, or more confusing cross-lights, on the real meaning of the verse?

in the just who inhabit God's peace. Hugo adds that heretics shall not enter there, because Jerusalem is holy, and *ἅγιος* is derived from *α*, "not," *ἄγ*, "land!"

II. Here is micrology of another kind in the form of needless and endless subdivisions.

*a.* ALBERTUS is commenting on Psalm xxxi. 9-12. It might have been supposed that so simple a passage needed but a simple comment. Not so! Here it seems we have the second part of the first part in which David narrates what pertains to the Passion of Christ, and two things are said. First, he lamentably describes what He has endured. Secondly, he prays, "But I have hoped in Thee. In the first he narrates what He bore while living; secondly, what He bore when dead—*oblivioni datus sum*. In the first, two things: for when living He endured some things which he first narrates, and other things which he narrates; secondly—*informata est*. In the first two things—first, the bitterness of his compassion; next, its continuance—*quoniam defecit in doloribus vita mea*. In the first, two things. First, by groaning He shews the bitterness of his compassion generally; next, by distinguishing it into parts, etc." Before one has done with the commentary the force and pathos of a very simple passage is lost in a whirl of firstlies, secondlies, and futile subdivisions.

*β.* Even NICOLAS OF LYRA, greatly as he towers above his contemporaries, does not shake off their "*schematismus*." Thus in commenting on Genesis iii., he says that it narrates 1. The transgression of the fault; 2. The infliction of the penalty; 3. The infusion of misery. Under the first head is described: i. The condition of the tempter; ii. the progress of the temptation; iii. the act of transgression. Under the second head is ranged the infliction of the penalty, *a.* on the guilty, viz. i. on the serpent, ii. on the woman, etc., etc.

III. One of the fullest of Erasmus's references to the Schoolmen in his Commentary on the New Testament is given as an illustration of the word *ματαιολογία* in 1 Timothy i. 6. The instance which has most seized popular

imagination is the discussion by St. Thomas Aquinas of the question, How many angels could dance on the point of a needle? It is a common sneer of those who defend the Schoolmen that no ignorance could equal that which supposes that such an enquiry really represents the Scholastic writings. Now it is perfectly true that this particular question is an *instantia elucescens* of futility; and also true that it would be absurd and grossly unjust to insinuate that Scholasticism is to be judged exclusively by such a "vermiculate question." On the other hand, it is *not* true to say that such a discussion is so wholly exceptional as not to indicate a tendency which admits of very numerous illustrations. We need, for instance, only refer to St. Thomas himself, who among many similar inquiries, discusses such questions as—

Whether an Angel can be in two places at once?

Whether many Angels can be at once in the same place?

Whether Adam in a state of innocence could discern the essence of Angels?

Whether local distance has any effect on the speech of Angels?

After reading such questions, and many others still more strange, can we wonder at the typical quodlibet of the satirist—

"Utrum chimæra bombinans in vacuo possit vorare intentiones secundas, ita ut sit pinguior postea?"

Again, we may adduce Bonaventura's remarks about angels in his *Compendium theologicæ veritatis*,—where he discourses in a mystic manner about the exact nature of the substances of angels; their different celestial hierarchies; their "morning vision" of things in the Word, and their "evening vision" of things in themselves; and says that in it they have their knowledge more in *habit* than in *act*. He also treats of their peculiarities, the offices of their different ranks; their movements, their mode of

speech, and all about them, with as much security as if he had moved familiarly among them in heaven itself. It is needless to add that for most of his deliverances on the subject there is not the shadow of the shade of a foundation either in Scripture or any other source of real knowledge. A great part of the scheme laid down is no whit better than a "*chimæra bombinans in vacuo*."

Here are some of the multitude of questions which Erasmus adduces as specimens of Scholastic *vaniloquium*.

i. Whether sin is a loss or a spot on the soul?

Is the grace with which God loves us, and with which we love Him, the *same* grace? Is it something created or uncreated?

Is it a thing or relation which distinguishes the Father from the Son and either from the Holy Spirit?

How can material fire act on incorporeal things?

ii. Questions like these might, Erasmus says, be tolerated by way of mental relaxation; but there are other questions, in which some spend their lives and proceed to clamour, to abuse, and even to blows—speculations about baptism, about the Eucharist, about penance—discussions about *minutiæ* of which some are of no consequence, and others can neither be refuted nor proved.

iii. There are other *quæstiunculæ* not only superfluous but impious; such as—

Could God command us to hate Himself?

Could He have made the world better than He did?

Can He understand any things distinctly if He has not distinct relations of reason to them?

Can He produce universals without singulars?

Can He be contained in any category?

Can *either* of the Three Persons assume any nature?

Could all Three assume at the same time the same nature?

Is "God is a beetle," or "God is a gourd," a proposition as possible as "God is a man"?

Did God assume the individual humanity or the species?

Are the ideas of things in the Divine mind practical or speculative?

Is "Three" with reference to the Trinity a real number?

Does the number pertain to their essence, or to their relation; and to the first intention or to the second?

Does the Father produce the Son by Intellect or by Will?

Does the Spirit proceed from one beginning or two?

iv. Here again are a few questions from the Quodlibets of St. Thomas—

Can a disembodied human soul move things from one place to another?

If the Sacrament had been administered when Christ was dead, before the Resurrection, would He have died in it?

Does a created intellect need created light to see the Essence of the Godhead?

Is it possible for God to do what He does not do, or to leave undone what He does?

If Adam had not sinned, would there have been in the world an equal number of men and women?

We even find a question so futile and so irreverent as this—

Can God sin if He wishes to do so?

Is it to be wondered at that such discussions rendered men's ears familiar with utterances as full of deadly heresy as the cry, "Jesus is Anathema," which rang through the horrified ears of the better Corinthians in the excesses of "the tongue"? Ludovicus Vives says that the School disputants, in their endeavour to reduce everything into puerile formulæ, fall into many absurd and impious remarks which custom makes them regard as trivial. Thus they say "that there are three Gods," or "three Divine Essences"; and that "the Son is the Father and is not the Father," which

our ears abhor to hear.<sup>1</sup> Erasmus, after adducing some very bad instances of this λεπτολεσχία in *Encomium Moriae*, says that there are innumerable other subtleties which they render yet more subtle than these by the barbarism of their technological language.<sup>2</sup>

Then, after mentioning a number of absurd questions about the Pope, which Erasmus says are discussed in great volumes by great theologians, and which it is more learned to ignore than to know, he adds, For all these years we have been frivolously cavilling in the Schools whether we should say that Christ "*is composed*," or that He "*consists*" of two natures; and whether the right word to use respecting the two natures in Christ should be "*conflate*," or "*commixt*," or "*conglutinate*," or "*coagmentate*," or "*ferruminate*," or "*copulated*"—all of which words are set aside, he says, for a new word—"united."

"Now these seem to be the bulwarks of our faith! We enquire about things which we neither can know, nor are bidden to know." Scholastic theology professes humility and is proud; is consecrated to the Gospel, and speaks of nothing but Averroes and Aristotle. "How can such discussions be fruitful when they are so disputed? how profitable, when their results only hold among pupils of the same school?"

And, in his preface to his Paraphrase on the Gospels, he bids us cast aside frivolous questions or such as spring from an ignorant piety, and say, *Quæ supra nos, nihil ad nos*.

Wetstein may well remark that Erasmus hated "that methodic, dry, dead, wooden, strawy, artificial φιλοσοφο-τεχνοδιαλεκτικοθεολογικὴν theology, which has up to this time exercised a tyrannic and exclusive dominance."

The Schoolmen would have done well if they had taken to heart the bitter warning which St. Bernard gave to

<sup>1</sup> Lud. Vives, *De Corrupt. Art.*, iii.

<sup>2</sup> *Encom. Mor.*, p. 114 (Ed. 1641).



Abelard: "He thrusts his face into heaven, and peers into the depths of God; and while he is ready to give a reason about all things, he assumes even those that are above reason and contrary to reason and contrary to faith. For what is more contrary to reason than to endeavour to transcend reason by reason?"

IV. I should hardly even by these instances have given a sufficient insight into the unhappy results of Scholastic exegesis in the domain of theology, if I did not at least allude to the long and painful discussions as to whether the Host still continued to be the body of Christ if it fell into a sink, or was eaten by a mouse. Brulifer<sup>1</sup> († 1483), in seriously discussing this most needless and somewhat revolting question, thinks it necessary to enter into distinctions between the *alvus*, the *uterus*, and the *venter* of the mouse; then between *trajicere* and *projicere in ventrem*; then between the mouse as composed of earth or as composed of water; then between *edere* and *vorare*. Bonaventura sensibly decided that it was horrible under such circumstances to speak of the consecrated element as the body of Christ. Alexander of Hales, on the other hand, said,<sup>2</sup> "It does not cease to be a sacrament, nor does Christ cease to be in it"; and St. Thomas, Marsilius, Paulus of Burgos, and Durandus all came to the same conclusion. The painful discussion does not even end there. They proceed to discuss what, in such a case, is to be done with the mouse. Is the Host to be taken out of the mouse's body? Is the creature to be disembowelled? or to be burnt, and its ashes placed before the altar? Marsilius says that, if the priest can stand it, the mouse is to be eaten; if not it is to be kept in the Pyx till it is naturally consumed. Similar discussions no less minute and no less distasteful, are held as to the question of a spider in the chalice.

<sup>1</sup> *In Sent.* iv., dist. 13, qu. 5.

<sup>2</sup> *Summa* iv., qu. 58, m. 2.

Nothing could more clearly indicate the dangers which arise from a mixture of intellectual subtlety and dogmatic servitude, of crude materialism and baseless superstition.<sup>1</sup> "They discussed" says Petrarc, "about the secrets of nature as if they came from heaven," and many of their discussions about the mysteries of religion were, as Luther said (we will omit his epithet *diabolica*) "an art of litigating about idle and useless speculations."

Might they not have shrunk from such disputations with more becoming reverence if they had borne in mind the warning of St. Augustine, "*Verius cogitatur Deus quam dicitur, et verius est quam cogitatur?*"<sup>2</sup> and still more his remark that "it is better to doubt things hidden than to dispute about things uncertain."<sup>3</sup>

F. W. FARRAR.

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### THE HOLINESS OF GOD.

No subject has received from theologians in this country more unworthy treatment than the Holiness of God. Nearly all writers on Systematic Theology<sup>4</sup> have, without any proof and apparently without any consciousness of the difficulty of the subject, assumed a meaning for the word *Holy* when predicated of God; and have contented themselves with expounding their own arbitrary assump-

<sup>1</sup> See a fuller account of these discussions in Tricechovius. *De Doctoribus Scholasticis*.

<sup>2</sup> *De Trinitate*.

<sup>3</sup> *De Gen. ad litt.*, viii. 5.

<sup>4</sup> The above remarks do not apply to Mr. Cheyne (*Commentary on Isaiah*, chap. i. 4) and Dr. Robertson Smith (*Prophets of Israel*, page 224ff.), who have casually and intelligently referred to the subject. Their expositions, however, are evidently rather tentative than complete; and are apparently not quite satisfactory to the authors.

tions. And, although the meanings thus arbitrarily chosen differ greatly, nearly all of them are far removed from the very definite and remarkable idea conveyed by the same word when predicated of created objects.

By German writers the Holiness of God has been carefully investigated; with various results. Of these results, a good though brief account is given in the *Theologie des Alten Testaments* of Oehler, of which a second edition has just appeared; and a fuller account in Part II. of Baudissen's *Studien zur Semitischen Religionsgeschichte*. This latter work I warmly commend as an exhaustive and scholarly discussion of the whole subject of Holiness. The favourite opinion now seems to be that advocated by Delitzsch in the second edition of Herzog's *Real-Encyclopædie*, in an article on the Holiness of God: "God is holy as He who is free from every kind of physical and ethical defect, and indeed free in the highest degree possible, free in ideal and archetypal manner." This definition is derived from the idea of separation (*i.e.* separation from evil) which Delitzsch considers to be the meaning of the root from which the word rendered *Holy* is derived. A somewhat different judgment is given by the same writer in his *Commentary on Isaiah* (vi. 3): "God<sup>1</sup> is in Himself the Holy One, *i.e.* the Separated, the Beyond, the Supermundane, absolute Light, undisturbed Pure and Perfect." Baudissen says, on page 130: "In the assertions of the Holiness of God we have found a narrower and wider meaning for the word *holy*. Jehovah is therein described as He who is exalted above the Earthly (as Heavenly and therefore Lord of the Earthly) and specially as He who is exalted above the impurity of the Earth-World." These expositions have the fatal defect, as it seems to me, of bearing no relation to the many and

<sup>1</sup> Gott ist in sich der Heilige, d.i. der Abgeschiedene, Jenseitige, Ueberweltliche, schlechthin Lichte, truebungelos Reine und Vollkommene.

various holy objects of the Old Covenant. Moreover the variety of expositions suggested, and the evident indecision of some of the best scholars, mark the results hitherto obtained as unsatisfactory.

Under these circumstances, and specially with a view to call the attention of English theologians to this important subject, I shall in this article, with the caution which the difficulty of the subject demands, attempt another exposition of the Holiness of God.

In the New Testament the Holiness of God is mentioned only in John xvii. 11; Hebrews xii. 10; 1 Peter i. 15, 16 quoted from Leviticus xi. 44; Revelation iv. 8 repeated from Isaiah vi. 3, and vi. 10; and once (1 Peter iii. 15) we read "*Sanctify in your hearts Christ as Lord.*" For the significance, therefore, of the divine attribute of holiness, we must turn to the Old Testament.

We notice also that in the Books of the Law the word *holy* is very rarely predicated of God, whereas it is predicated very frequently of a multitude of created objects, living and lifeless, *e.g.* Mount Sinai, the tabernacle and its vessels, the priests and their clothing and the anointing oil, the sacrifices, consecrated houses and fields, and the Sabbath. On the other hand, in the Book of Psalms and that of Isaiah these holy objects are almost out of sight; and the holiness of God frequently appears. This suggests that the idea of Holiness was first embodied in the holy men and things and times of the Old Covenant; and that from the conception of holiness thus made familiar was derived Israel's conception of the holiness of God. Or, whatever may have been the historic sequence, it is quite certain that the Israelites in the wilderness would derive their conception of holiness, not from the abstract holiness of God, but from the many concrete holy objects ever before their eyes. Indeed, even the great variety of the holy objects would impart definiteness to the conception of holi-

ness therein embodied ; for it makes more conspicuous the one quality common to all of them. And when this familiar though sacred word was solemnly assumed by God as a predicate of Himself, Israel would learn that behind and above the holy men and things and places and times was a Holy Person ; and that the holiness of these various created objects had its source in a definite element in the Nature of the Creator. Consequently, all research into the Holiness of God must begin with study of holiness as embodied in the sacred things of the Old Covenant ; and no exposition will satisfy us which does not account for the ceremonial holiness embodied in these sacred objects by tracing it to the Eternal Nature of God.

The derivation of the word before us suggested by Delitzsch, viz. from a root denoting separation, seems to me to be both reasonable in itself and to accord with the subsequent history and use of the word. But the original derivation is unimportant. For, of common words, the meaning as intended and as understood is determined not by etymology, but by the concrete objects thereby commonly designated and described. We notice, moreover, that the word *holy* is by no means a synonym of *separate*, inasmuch as it is never found except in the sense of *separated for God*. Practically the word *holy*, when applied to created objects, is equal to *holy for Jehovah*. In other words, the idea of destination for God is a part of the sense conveyed by the word.

The meaning of the word *holy* as an attribute or predicate of created objects is indisputable and quite clear. In the Mosaic Covenant God claimed various things for Himself, to be used only according to his command and to advance his purposes. All these, and nothing else, were called holy. And whatever God claimed for Himself, He claimed to be his entirely, and only his. Consequently his claim separated the holy objects from all others, and from

common life. As examples of this sense, compare Exodus xiii. 2: "*Sanctify for me every firstborn . . . among man and beast: it is mine.*" So Numbers iii. 13: "*Mine are all the firstborn. For in the day when I smote all the firstborn in Egypt I sanctified for myself every firstborn in Egypt, from man to beast. Mine shall they be.*" Also Deuteronomy vii. 6: "*A holy people thou art for Jehovah thy God: thee hath Jehovah thy God chosen to be his, for a people of special possession beyond all the peoples which are upon the face of the earth.*" And the very definite sense in which the word is used here is conveyed by multitudes of other passages in the four later Books of the Law, the Books of Chronicles and Nehemiah, and, though less frequently, in most other parts of the Old Testament.

In four passages in the Books of the Law, Leviticus xi. 44, xix. 2, xx. 26, xxi. 8, God declares solemnly that He is Himself holy; and on the ground of his own holiness commands the people to sanctify themselves and to be holy. In two of these passages the holiness of God is given as a reason for abstaining from unclean food; a third has reference to the holiness of the priests; and another is a warning to honour parents, to keep the Sabbath, and to turn from idolatry. Again, in Leviticus x. 3 God declares, "*In those who are near to me I will be sanctified and in the presence of all the people I will be glorified.*" Similarly Numbers xx. 12, xxvii. 14; Deuteronomy xxxii. 51. The whole context makes it quite certain that in these passages the word *holy* is designed to convey the same idea as in the hundreds of passages surrounding them in which it is predicated of men and things. In order, therefore, to understand the word as used in these passages, we must ask, What do the sacred things of the Mosaic covenant teach us about God? what definite element in his nature do they reveal?

The answer is not far to seek. Moses, Aaron, and Israel,

as they encamped around the Sacred Tent, had thoughts of God very different from their thoughts in earlier days. He was now the Great Being who had claimed from Aaron a peculiar and exclusive and lifelong service. This claim must have created an era in Aaron's conception of God. By predicating of Himself the word *holy* already applied to the objects claimed for Himself, God announced that this claim was no mere casual event in sacred history, but was an outflow and expression of his own inmost Nature, of a definite element in God Himself. God was now to Israel the God of the Altar, the Tabernacle, the Priesthood, the Sacrifices, and the Sabbath. The holiness of God is that element of his Nature of which these were visible exponents.

The real significance of the Levitical holiness, and of the divine attribute therein revealed, becomes still more evident in the New Testament. There the word *holy* is comparatively rare, except in two connexions, each of them very frequent, namely, as a distinctive attribute of the Spirit of God, and as the common designation of all believers without consideration of the degree of their spiritual life. This latter use of the word is full of interest. By calling themselves *holy*, the early Christians expressed their confidence that God had claimed them to be exclusively his own, in order that henceforth He might be the one aim of their every purpose and effort. Consequently, in the New Testament, the holy objects of the Mosaic ritual are patterns in symbolic outline of the Christian life. The servants of Christ are a temple, a priesthood; and their bodies a living sacrifice. And the significance of this symbolic language, and indeed the purpose for which the symbols were instituted of old, are expounded in many passages (e.g. 2 Corinthians v. 15) in which we are taught that God designs us to live a life of which He is the constant aim. As thus claimed by God, all Christians are holy. Unfaithfulness in them is sacrilege, robbery of God.

We notice now that the important teaching just referred to, as embodied in the word *holy*, conveys to us a new and very solemn conception of God. As we bow to God, we think of Him as the Great Being who has claimed us and all we have and are to be exclusively his own. And, when we read that He who (1 Corinthians i. 2) has sanctified us in Christ is Himself holy, we learn that this claim flows from his inmost Nature, that in virtue of his own mode of existence He can do no other than claim to be the sole possessor of whatever He has created, and the sole aim of the entire activity of all his intelligent creatures. Just so, creation is an outflow of the inmost Nature of God; for He can do no other than create. That all things are both from Him and for Him, is absolute and eternal truth. He is the Beginning and the End.

In order to reveal to men this element of his Nature, God claimed for Himself, in the infancy of our race, the various holy objects of the old Covenant. This claim was embodied in the word *holy*. And this word God assumed as a description of Himself, thus making the sacred objects exponents of Himself. In the New Covenant, God claims in Christ that all his servants render to Him their body, soul, and spirit, their possessions and powers, to be used for Him only as the one aim of their entire being. And, noting that this claim is no mere incident in the divine procedure, but is a revelation of God Himself, in a few passages God is Himself called holy.

With this exposition of the holiness of God, agrees well the derivation of the word *holy* as given by Delitzsch and others. A word must be found to mark out certain objects as claimed by God for Himself only. Now one of the first thoughts of the ordinary Israelite about these objects would be that he could not touch them. God's claim had separated them from him, and from the many objects not thus claimed which the Israelite might touch and use for him-



self. A word was at hand denoting separation. This word was appropriated to the new conception called up by God's claim. And so powerful was this conception that it at once monopolized completely the word allotted to it. Thus a word denoting originally mere separation was used only to convey the sense of separation for God. The added conception, viz. destination for God, became stronger than the original one, viz. separation from men and from common use. Consequently the word *holy* was used of whatever stood in special relation to God, even when the idea of separation was hardly perceptible. And, since the divine claim embodied in the word had its origin in God, the word *holy* was predicated of Him also.

This exposition agrees with all the passages in which we read of the holiness of God. Well might Moses sing in Exodus xv. 11, "*Who is like thee among the gods, Jehovah! Who like thee, glorious in holiness!*" For God's claim to the absolute devotion of his people, revealed in his claim to the sacred things of the Old Covenant, surpasses infinitely every claim ever put forth for the gods of heathendom; and thus reveals the surpassing majesty of God. And the wilderness, where God solemnly announced this claim and thus revealed Himself to Israel, was fitly called in Verse 13 "*the abode of thy holiness.*"

This divine claim is the most solemn confirmation possible of the various prescriptions of the Levitical law. For He who claimed Israel for his own might command what He would. Thus we read in Leviticus xx. 24-26, "*I am Jehovah your God which have separated you from the peoples. And ye shall separate between cattle, the clean from the unclean, and between fowl, the unclean from the clean, that ye make not your souls abominable with cattle and with fowl and with all that creepeth on the ground, which I have separated that ye may make it unclean. And ye shall be holy for me. For holy am I, Jehovah. And I have separ-*

ated you from the peoples that ye may be mine." When God manifested, by word or act, the strictness of his claim, He was said to be sanctified, as in Leviticus x. 3, in reference to Nadab and Abihu. When men yielded to God the devotion He claimed, that is, when in the subjective world of their own inner and outer life they put Him in the unique place of honour as their Owner and Master, they were said to sanctify God. So Deuteronomy xxxii. 51; Numbers xxvii. 14, "*Because ye sanctified me not in the midst of Israel.*"

Very conspicuous in the Book of Isaiah, and by an interesting coincidence found recorded in 2 Kings xix. 22 as spoken by Isaiah, is the phrase *The Holy One of Israel*. The same phrase is found in Psalm lxxi. 22, lxxviii. 41, lxxxix. 18; Jeremiah l. 29, li. 5. It is very interesting as giving to the Holiness of God a special relation, viz. to Israel; just as the frequent phrase *holy for Jehovah* gives to the holiness of the tabernacle and priests and sacrifices a special relation, viz. to God. This mutual relation of God to Israel and of Israel to God rested on God's claim that Israel should be specially his, and this claim implied that Jehovah would in a special sense be the God of Israel. So Exodus xxix. 44, 45, "*And I will sanctify the tent of meeting and the altar: and Aaron and his sons I will sanctify to act as priests to Me. And I will dwell in the midst of the sons of Israel: and I will be to them a God.*"

The original sense (if the derivation suggested above be correct) of separation is frequently perceptible in the word *holy* even when predicated of God. For, that God claims the absolute ownership of all his servants, reveals the infinite difference between Him and even the greatest of his creatures. We notice also that God's claim not only separated the claimed objects from, but raised them above, the men and things of common life. This idea of exaltation is

at once suggested by the Holiness of God. God's claim raises Him infinitely above the loftiest on earth. Each of the collateral ideas, viz. separation and exaltation, is prominent in the frequent phrase *his Name of Holiness*: Psalm ciii. 1, cv. 3, cvi. 47; and especially Ezekiel xxxvi. 20-23, "*They profaned my name of Holiness. . . . I took pity upon my name of Holiness. . . . And I will sanctify my great name which was profaned among the nations.*"

The comparative rarity of holiness in the New Testament as a predicate of God is in part compensated, and thus accounted for, by its frequency as the common designation of the people of God, and as a distinctive attribute of the Spirit of God. For the idea of holiness is always the same, in whatever objects it is embodied. Moreover, in the New Testament, the Holiness of God gives place to the revelation, on the cross of Christ, of the Love of God. Love occupies a unique place as being itself the Essence of God. From this flow all other moral attributes of God. Because He loves us, He claims our absolute devotion. For, without an aim, life is poor and worthless. And all human aims are vain. Therefore, in order to ennoble even the humblest of his servants, God has in infinite love given Himself to be their constant aim, that thus they may daily rise towards God. The full revelation of the Love of God, which is the inmost centre of his Being, overshadows in the New Testament the subordinate divine attribute of Holiness.

The foregoing exposition has the advantage of retaining for the very conspicuous word *holy*, which is never found except in a religious sense, always the same idea, viz. the very definite idea which belongs to it in the Mosaic ritual; and traces this idea to the Nature of God. Moreover it presents to us, as embodied in this word, an indisputable element in the Nature of God, one not embodied in any other word predicated of Him, and attaches to the phrase

Holiness of God a sense quite different from that conveyed by any other word predicated of Him.

In a few passages the word *holy* is predicated of the Son of God. Since in these passages the Son is clearly distinguished from the Father, we think of Him as holy in the sense that of the Incarnate Son every thought and word and act had for its aim the accomplishment of the purposes of God. And this Christ frequently declared. So John iv. 34, "*It is my meat to do the will of him that sent me, and to complete his work.*" Chapter v. 19: "*The Son cannot do anything of himself except what he sees the Father doing.*" Verse 30: "*I seek not my own will, but the will of him that sent me.*" Chapter vi. 38: "*I have come down from Heaven not that I may do my own will but the will of him that sent me.*" Chapter xvii. 4: "*I have glorified thee on the earth, having completed the work which thou gavest me to do.*" Similarly, Romans vi. 10: "*The life which he liveth he liveth for God.*" 1 Corinthians iii. 23: "*Ye are Christ's; and Christ is God's*". In virtue of this absolute devotion to God, the Saviour to be born was foretold (Luke i. 35) by the angel as *The Holy Thing*; the neuter form leaving out of sight all except that He would be an embodiment of holiness. Both by his disciples (John vi. 69) and by evil spirits (Mark i. 24) He was called *The Holy One of God*, a phrase very similar to *Holy for Jehovah* in the Old Testament. He is (Acts iii. 14; iv. 27) *the holy and just One, the holy servant* of God. Since the aim of the mission of the Son was God's purpose to save the world, the Son declares that *the Father sanctified Him and sent Him into the world.*

In 1 Peter iii. 15, an Epistle full of Old Testament thought, and containing express mention of the Mosaic ritual in its spiritual significance, we read "*Sanctify Christ as Lord in your hearts.*" Here the distinction between the Father and the Son is out of sight. Consequently, in this

passage the holiness to be given to the Son is not distinguishable from the holiness claimed (*e.g.* Leviticus xxii. 32) by the Father. We are bidden to give to Christ in our heart of hearts the place of honour which belongs to our absolute Proprietor and Master. This exhortation is little or nothing less than an assertion that Christ is divine.

The word *holy* is constantly used as a distinguishing attribute of the Spirit of God. For of Him every impulse is towards God and towards the realisation of his purpose. All other influences lead away from Him. Therefore, of all inward motive principles, He alone is absolutely *the Holy Spirit*.

It may be objected that the above exposition gives to the word *holy*, when predicated of God, a sense different from that conveyed by it when predicated of men and things, and even when predicated of the Son and the Spirit. But in all cases the central idea conveyed is the same, viz. God's claim to the sole use for his own purposes of whatever exists, and to be the one aim of all intelligent beings. The relation of this one idea to the subjects of which the word *holy* is predicated differs only as these subjects themselves differ; *i.e.* as God differs from men, and men from things, and things from periods of time, and as the Father differs from the Son and from the Spirit, or, in short, as the Creator differs from the creature, the Supreme from the subordinate. The precise relation of the one idea to the various objects in which it is embodied, must be determined in each case by the nature of the object and by the general context. The idea of holiness, as expounded above, is in all cases the same.

The foregoing suggestions I now leave for the judgment of any who may think them worthy of their attention. All will admit that the subject demands, and will well repay, careful study. And most of my readers will join me in condemning the unproved assertions which in many English

works on theology have usurped the place of scholarly research. They will also, I think, admit that all investigation into this subject must, in the main, follow the lines marked out in this article.

JOSEPH AGAR BEET.

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### BRIEF NOTICES.

OUR space for "brief notices" grows so scanty that our notices must of necessity be briefer than ever. For the present we can only mention the issues of a single firm.

Messrs. Hodder and Stoughton have recently published some excellent books, among which we give the first place to *THE CITY OF GOD*, by *Dr. Fairbairn*. It contains some of the best work he has yet given to the world, and includes many "discussions" on topics of the profoundest interest to all who take part in the strife between modern Scepticism and Religion. The only drawback to the book is that the author has thrown into it, apparently as make-weights, several occasional pieces of inferior worth to the bulk of its contents; and so, instead of adding to, has detracted from its weight. *A STUDY OF ORIGINS*, by *Dr. De Pressensé*, and translated by Annie Harwood Holmden, is a serious contribution to a solution of the main problems of Knowledge, of Being, and of Duty. It is marked by a sobriety and solidity of thought not too common with French theologians, and by a clearness and vivacity of expression far too uncommon with their English *confrères*. It would be a capital book to put into the hands of young men whose religious difficulties are of a metaphysical kind. In *A POPULAR INTRODUCTION TO THE NEW TESTAMENT*, *Dr. J. Rawson Lumby* has compiled a useful manual, admirably adapted to the wants of intelligent laymen who wish to acquaint themselves with the structure, history, and interdependence of the New Testament Scriptures.

*The book on the Parables of our Lord* has yet to be written. Archbishop Trench's well-known work is valuable more especially for its graceful and poetic treatment of their literary aspects and qualities; his interpretation of their contents being deflected by his ecclesiastical prepossessions and undue deference to the judgment of the Fathers, and a little obscured by his studied and elaborate

style. *Dr. A. B. Bruce*, in *THE PARABOLIC TEACHING OF CHRIST*—not on the whole so good a book as “*The Training of the Twelve*”—devotes the energies of an acute and vigorous mind to tracing out the thoughts and doctrines conveyed in these simple but exquisite stories, and is often very happy in his treatment of them from his own point of view. But what we want and sigh for is a commentator who should blend in himself both poet and scholar, both thinker and theologian, make these parables the main study of his life, and then, in the full maturity and ripeness of his powers, pour out for us the treasures he has slowly garnered up. Not till then shall we have an exposition of the Parables worthy of its theme. *Dr. C. H. H. Wright's* *BOOK OF KOHELETH* embodies the results of much learned application and wide reading, and contains many thoughts and suggestions of which future commentators will do well to take note. But as a work of art—which, among other things, every good commentary should be—he has spoiled his treatise both by attempting to cover too many subjects, and by blending popular lectures with scholarly annotation. To combine in a single volume a dissertation on modern Pessimism, a critical exposition of *Ecclesiastes*, and lectures on the questions which the higher criticism has raised about that Scripture, is a feat too difficult to warrant any hope of success.

*M. Bove's* *EGYPT, PALESTINE, AND PHENICIA*, was a very charming book in its time; but we hardly see why the Rector of Hagley should have been at the pains to translate it five and twenty years after date, when it has been superseded by other books, some equally charming, and some much more learned and instructive.

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## MIRACLES.—THE PROBLEM SOLVED.

ST. MATTHEW viii. 8, 9.

(28) Now that the ground has been cleared, as I would fain hope, by a statement of the problem, drawn from the Bible itself, which refutes the mythical theory of Miracles,<sup>1</sup> it may be possible for us to approach our problem with some prospect of arriving at a reasonable and adequate solution of it. Not that the way is quite clear even yet. For our opponents, driven from the mythical theory, fall back behind the battery of Hume, and contend that if not impossible, miracles are so incredible, so opposed to the course of nature and the teachings of experience, as that no evidence can substantiate them, however honest or strong it may be. It is natural that they should betake themselves to this defence, for no other is any longer open to them. The critical argument, the attempt to prove, *e.g.* the late origin of the Gospels, and so to leave room for the mythical theory to work, has quite failed; as indeed they themselves, by the mouth of their most eminent and eloquent representative (M. Renan, in his *Vie de Jésus*), have candidly confessed. Accordingly they fall back, as he falls back, on the assumption which led both Strauss and Baur to weave their exploded critical hypothesis, viz. that “what *could not* happen *did not* happen,” and that miracles could not have happened because they are contrary to general experience;<sup>2</sup> or, to state the objection in their own words: “Miracles,

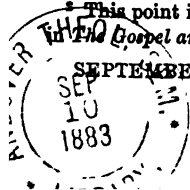
<sup>1</sup> See *Miracles.—The Problem Stated*, in Vol. iv. (New Series), pp. 241–264.

<sup>2</sup> This point is wrought out at length, and with masterly ability, by Dr. Wace, in *The Gospel and its Witnesses*, Chapters I. and II.

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or the intervention of Deity in human affairs, are, to the scientific thinker, *à priori*, so improbable, that no amount of testimony suffices to make him entertain the hypothesis for an instant."

This is the argument, or assumption, which we now have to meet. And I know not how better to approach it than by considering the words of the Roman Centurion as reported by St. Matthew, and pursuing the line of thought which they suggest; for, approaching it thus, we shall arrive, I trust, at a solution of our problem which is both reasonable and adequate, while we also expose the fallacy of the last assumption of modern scepticism.

(29) "This heathen soldier," says Luther, "turns theologian, and begins to dispute in as fair and Christian-like a manner as would suffice for a man who had been for many years a doctor of divinity." It would not be difficult to go beyond Luther, and say: This heathen soldier reasons more finely than many doctors of divinity—more logically and conclusively even than many philosophers and men of science, to whom doctors of divinity are a very little thing. So admirably does he dispute that Jesus Himself discovers in his arguments the inspirations of faith, and declares with an accent of astonishment, "Verily, I have never found a faith so great as this, no, not even in Israel!"

Not in Israel? No; for the Jews sought a sign, and except they saw signs and wonders they would not believe. But the Centurion, so far from seeking a sign, declines one with gentle humility, and can believe though no wonder be wrought. "Heal my servant," he had cried, or, in his own soldierly phrase, "Heal *my boy*." "I will come and heal him," said Christ. "Come!" replied the Centurion. "But there is no need to come. The powers of sickness and of health, all the forces of nature and of human nature, are at thy command, just as my soldiers and servants are at mine. I do not need to run on every errand myself; nor

do you. I am *under* authority, and therefore I am *in* authority. I represent the imperial power I serve; and therefore I can say to my soldiers, Go, and they go, or, Come, and they come; and to my servants, Do this or that, and they do it. You hold a commission from Heaven; and because you are under Divine authority, you have a Divine authority, and can send the forces of nature on your errands and compel them to do your bidding. Speak the word only, and my boy will be healed." Obviously he held that there was an analogy between the ruler of the Roman empire and the Lord and Governor of the universe, between himself and the Son of Man, and believed that Christ had such a delegated authority over the forces and laws of nature and of human life as he himself exercised over the men of his century and the servants of his household. In short, the poor man was guilty of a crime of which in all probability he had never heard,—the crime of anthropomorphism,—a vice in logic, a sin in morals, if at least we are to listen to those who, when they do not claim a monopoly of logic, assume a certain easy supremacy in the court of Reason.

For this ancient and simple view of God, of his power to use the forces and laws of nature in his service and in the service of man, and even to delegate to others such a power of using them, stands at the farthest remove from that which obtains among those who style themselves the representatives of modern science and thought. They pronounce the Centurion and all who hold with him guilty of anthropomorphism in accents which assume anthropomorphism to be the one unpardonable sin. They affirm that we must on no account conceive of God as such an one as ourselves—a very different thing, be it remembered, from conceiving of Him as "*altogether* such an one as ourselves"—or attribute to Him the qualities and affections which we ourselves possess. We can know nothing of Him, they assert, but

that which nature teaches ; or, at most, we must believe nothing of Him which is contrary and opposed to the teaching of the natural world. And as in that world we find simply physical forces which work by immutable laws, we may conceive of Him as like a force, or like a law, but must not think of Him as like a man. Miracles, therefore, are incredible, since it is impossible that God should ever interfere with the operation of immutable laws, laws which cannot be broken or set aside. And Prayer is as irrational as miracles are incredible ; for if we ask of God only those things which would come to us in the common and established course of nature, why need we ask for them ? and if we ask that which He could give only by changing that course, we ask what it is impossible for Him to grant.

So that we have to choose between two theories of God ; the ancient theory, that of the Centurion, which represents the forces and laws of nature as the servants of God, who do his pleasure, hearkening to the voice of his words ; to whom He can say, Come, and they come, Go, and they go, Do this or that, and they do it : and the modern theory which represents them as so far his masters that He cannot touch or modify them, cannot bend them to his will, or bid them run on his errands, no, not even on the gravest emergencies, not even in order to teach men the truths they most need to know, or to save them from the sins by which they are being destroyed.

(30) Which of the two theories shall we choose ? It is natural for us to prefer that of our own time. Many do prefer it ; many more are so shaken by it that they can no longer rest in the simpler theory of a bygone age. Yet we shall do well to pause before we adopt this modern theory, although it loudly claims to be the product of pure reason, and denounces its venerable rival as utterly irrational. Not that we for a moment question the right of men unversed in theology to pronounce an opinion on even the most pro-

found and momentous of theological questions. If a soldier of the ancient world might "turn theologian," and is to be admired for it, surely a modern man of science may also do so at least unblamed, and argue "like a doctor of divinity," if he will and can. But when he argues, and before he claims any monopoly, or any superiority, of sound reasoning, he should at least be careful to make his argument both consistent and conclusive. He should not contradict himself, or put it into our power to confute him out of his own mouth. Yet this, and nothing less than this, is precisely what those do who affirm that if we go to nature, and to nature alone, for our conception of God, we shall admit miracles to be impossible or incredible. Their argument must have a certain plausibility, or it would never have obtained so wide a vogue; it would neither be so constantly repeated by as many as reject at least the supernatural element of the Christian revelation, nor would it have so seriously staggered the faith of many who still accept that revelation. But no sooner do we carefully examine it than we discover it to be utterly unsound, and even in direct and flagrant contradiction to the most cherished convictions of the very men who advance it.

For consider what it is they really do. They bid us go to the natural world for our ruling, if not for our sole, conception of God and of the manner in which He stands related to human life and history. They say that we must believe nothing of Him which is inconsistent with the teaching of that world. And they infer that any miraculous intervention in human affairs is incredible because, the laws of nature being immutable, they can never be bent or broken or overruled. What, then, is this natural world to which we are referred? Is it the whole realm of nature, or only a part of it? It is, as we learn to our amazement, only a part of it, and an inferior part. It is the natural world *with man left out*. To base any conception of God on the

nature of man, on his intelligence, conscience, affection, is to be guilty of anthropomorphism. *Matter*-morphism—if, to make my meaning clear, I may use such horrible compounds—is, it would appear, a quite virtuous and reasonable procedure; but *man*-morphism is utterly irrational and vicious. To think of God as like a natural force, or as like the law by which that force is governed, or even as a vague stream of tendency, is legitimate and praiseworthy; but to think of God as like a man, even when man is at his best and highest, is illegitimate to the last degree, and cannot be too severely condemned.

Yet man has always been regarded as the very flower and crown of nature; and we have been taught by science herself to attach a value to the human world, or even to any single man in it, which outweighs that of the whole material universe. Why, then, should it be a sin against reason to frame our conceptions of the Maker and Lord of the universe at least in part from that which is highest in it and most valuable? Should we not expect to get our best conceptions of the Highest from that which is confessedly the highest of his works? If we may take up into our conception the sense of force or power, and the sense of law or order, which we derive from the inanimate elements of nature, may we not also, and much more, take up into it the intelligence, the conscience, the affections which we find in her animate elements? To refer us to the whole sum of the natural world, and then to strike out the chief factor—the human factor—of that world; is not that plainly illogical, unfair, absurd?

(31) It is even more illogical and absurd now than in any previous age. For, not to stoop to the superstition of those who proclaim collective Man to be the only true God, many of our leading philosophers and men of science, while they bid us omit man from the sum of natural things, are teaching their disciples to rejoice in that sweet word *Eco-*

lution as the one key which unlocks all mysteries. We may doubt whether it is more than a name for one natural process out of many. We may ask permission to suspend our verdict until we are quite sure that no larger and higher law can be discovered than a law which does nothing to explain the origin whether of matter or force, life or thought. But those who regard the law of evolution as proved beyond all doubt, and look down with superior scorn on as many of us as hesitate to pronounce it the last best gift of science, should at least remember that, on their own theory, man is more essentially than ever part, and the noblest part, of nature, the consummation and epitome of the universe; that in man nature presents us with the sum and crown evolved by the age-long action of the whole body of her forces and laws; and that therefore, if nature had a Maker, we must expect to find in man a more complete image and reflection of his character than in any or all other of the works of his hands. To say that nature flowers in the reason and will, the justice and love of man, and yet to contend that, while we may and ought to take up into our conception of God the suggestions of power and order conveyed by the lower and inanimate sphere of the universe, but are on no account to take up into it any suggestion derived from its upper and animate sphere, is a contradiction so obvious and absurd that it must be scouted as soon as seen. It is to say, and to say in the name of Reason, that nature does not include her own last and highest product! It is to say, and to say in the name of Reason, that she does not include the last evolution and the highest expression of the whole sum of her forces and laws! Theologians have many unreasonable assertions to answer for, many fallacious arguments; but it would be hard to find in any of their works an assertion more unreasonable or an argument more absurdly illogical than this.

In a word, science, which has so long condemned an-

thropomorphism as a sin, is now compelled to pronounce it a virtue. Instead of banning it as illogical and unsound, she can but bless it as the only sound and rational method open to us. For if we are to go to nature for our conception of God, and if man be "the roof and crown of things," the last evolution and highest expression of nature, where should we go, if not to him, for our truest and best conception of the Being who evolved him? From what *we* are, we can learn most surely what *He* is; from what *we* can do, we may most surely infer what *He* can do. Under pain of branding themselves as illogical and inconsistent those who make their boast in evolution must cease to sneer at anthropomorphism.

(32) But if, as science herself demands, we turn to animate as well as inanimate nature, to man as well as to matter, for our conception of God and of his relation to us, mark how, not only our doctrine of God, but also and mainly the whole question of miracles changes its form; and how the signs and wonders, so often pronounced incredible, grow to be something more than credible to us. To say that God cannot interfere with the action of his own laws, that He cannot so modify and overrule, so hasten and retard their operation, as to produce what seems to us miraculous, *i.e.* strange and wonderful, effects, is to say that He can never do what man does every day:—which, were it true, would perhaps in some measure account for the fact that certain among us worship Man rather than God. For, obviously, man can, and does, both modify and overrule, both hasten and retard, the operation of natural forces and laws, and compel them in a thousand different ways to produce effects different from those which but for his interference they would have produced. Had man never intervened, England would have been part forest and part swamp to this hour, with a very different climate therefore to that which we now suffer or enjoy, and with a very different *flora* and

*fauna* from that which it now possesses. In short, the physical conditions of the whole country have been modified and changed by the advent and will of man; while in America the face of a whole continent has passed through a similar change almost within the memory of living men.

But when we use such illustrations as these, when we say<sup>1</sup> that "there is not a single square inch in England, probably there is not a single square inch in the whole world, which is to-day what it would have been had it been left to the free play of purely physical forces," we use illustrations too large and manifold to be easily embraced and thought out. If we would grasp the immensity and the infinite variety of the changes wrought in the natural order by the force and wit of man, we must select some more limited example. And, possibly, we could have no more striking and convenient example than this; that in almost every well-to-do house in England we have a long series of proofs, collected from almost every country under heaven, that the face of the whole land, and even the face of the whole earth, has been changed in order to make that house what it is. When we go into and about such a house, what do we find? We find bricks brought from distant clay-fields, stones dug from quarries still more distant, timbers from Norway or Sweden, marbles from Italy or Greece; carpets from Persian, Belgian, or Yorkshire looms; silks from India, China, or Japan; linen woven from Irish flax, and cottons from the Southern States of America; bread made from the wheats of Hungary, Russia, or the great Western States; coffee from the hills of Ceylon; rice from the swamps of Bombay or Italy; wines from France or Germany, Portugal or Spain; with a multitude of other necessary or precious things which it would be tedious to recount.

As we study the structure and contents of that one

<sup>1</sup> See Vol. iv. (New Series), p. 212.



house, we feel that it is barely an exaggeration to say that the whole world has been taxed to build, furnish, and store it, and that the whole face of the earth has been changed in its service. For we must remember that hardly any one of the articles I have named would have been produced at all had the natural forces been left to take their own course, had they never felt the hand of man or submitted to his control. *Nature* does not make bricks, or carve stones, or polish marbles, or weave carpets, silks, linen, cotton, or broadcloth, or make either bread or wine: of herself she cannot even grow a tea or a coffee which we should now deign to drink. All these things are monuments of the power of man, the trophies of his triumph over the forces and laws of the merely physical and inanimate world.

We must remember, too, that these productions imply the existence and activity of an immense array of cultivators, manufacturers, merchants, artists, brokers, tradesmen, and handicraftsmen, each of whom modifies the action of natural laws with every breath he inspires, every step he takes, and whose main function it is to modify the action of natural forces, and compel them in countless forms to serve his will.

And we must also remember that, in the service of this one house, waggons are travelling along every road, trains running on every railway, boats plying on every river, ships crossing every sea, messages flying along every wire.

These, and the like, are the miracles, the signs and wonders, wrought by Man; and their name is Legion. By studying the forces and laws of Nature, he has learned to modify and control them; by serving, he rules them, bending them, unbending and immutable though they be, to the varying purposes of his will. Why, then, should it be thought a thing incredible that God—if there is a God and He is the Maker of men—should exercise a similar and

superior power over the forces and laws of the material world? Why should not He modify and control them far more subtly and more effectively than the creature He has made? He who created those forces, and gave those laws, must not He know them more comprehensively and intimately than we do who are still but stumbling over the very rudiments of knowledge; and, knowing them so much more perfectly, must He not be able to use them with a corresponding perfection? We touch them but from without; He from within. And if, even with our imperfect knowledge of them, and able only to lay a hand upon them from without, we have nevertheless so far bent them to our purpose as to harness them in our service and change the face of the world, what may not He do with them if He will; if, that is, He sees some worthy end, as, for example, the instruction or the salvation of mankind, to be answered by so using them as to disclose his presence, convey his thought, reveal his love? Signs and wonders as far above "the reaches of our thought," as our signs and wonders are beyond the comprehension of a savage or a child, are not and cannot be impossible to Him—if at least we may draw our conceptions of Him, as science herself bids us draw them, from nature as revealed in man, the flower and cream of the natural world. If *we* can say to its forces and laws, Do this, and they do it; if we can bid them come and go on our errands; shall not *He*, who formed both us and them, be able to do as much with them as we, and even more than we?

(33) But many of our Lord's miracles, as also many of the miracles recorded in the Old Testament, were wrought on *men*, wrought to restore health to their bodies and sanity to their minds, to quicken them to the service and love of righteousness. And, therefore, if we would complete our argument, it is necessary that, besides dwelling on the power of man over the physical world, we should at least

glance at the immense power of man on men. To a reflective mind this latter power is far more wonderful, and often far more inexplicable, than the former; and the difficulty of dealing with it lies in part in its subtlety, but still more in the vast range of example and illustration open to us. As a direct and consciously exercised power, it is wonderful enough; but as an indirect and unconscious power, it is still more wonderful. History is full of examples, it is little more than a record, of the strange and marvellous influence on the fortunes of their fellows exerted by men of rare gifts and exceptional capacities. The sceptered dead still rule us from their graves. "Had there been no Luther," for instance, "the English, American, and German peoples would be thinking differently, would be acting differently, would be altogether different men and women from what they are at this moment."<sup>1</sup> Nor is the influence of living men less remarkable. If use did not blunt and stale our minds, it would be nothing short of a perpetual marvel to us that from this little island, with its comparatively few inhabitants, no stronger and not much wiser than their neighbours, one-fourth of the human race, distributed over the whole globe, should be governed and controlled, and the whole human race be deeply influenced for good or evil. It is hardly going too far to say that the entire family of man, in all its branches, through all its millions, listens with attention to every public word that falls from the lips of our Queen; that an order from her sets the whole world in motion: and that no distinguished English statesman can make a speech on any public question but that it awakens echoes in every corner of the globe. But it is still more wonderful, perhaps, that a quiet thoughtful man, as yet unknown to fame, with no army and navy to back him, and no multitudinous array

<sup>1</sup> J. A. Froude, on Luther, in *The Contemporary Review* for July, 1883.

of servants to do his bidding, cannot sit down to write a book with a new thought in it, or that he cannot discover some new law of science or some new application of such a law, but that he too shall set the whole world in commotion, change and elevate the whole tone of civilized thought, or effect a revolution over the whole surface of civilized life. Such words and phrases as Steam, Gas, the Telegraph, the Electric Light, the Penny Post; Reform, Free Trade, Free Press; the Conservation of Energy, the Convertibility of Natural Forces, the Descent of Man, and the Survival of the Fittest, sum up in themselves the history of revolutions in the mind and life of humanity which we owe to men whose names might have been charged with no memories and illustrious with no distinctions but for the several discoveries they have made or advocated. Men less famous than these, or whose names the world has forgotten, have discovered drugs, or sanitary and healing methods and conditions of human life, by which some forms of disease have been extirpated, while other forms have been modified and impaired, and by which the general average of health and length of days has been extended and raised. And, still more strange, there have been, there are, men among us who, simply by the sweet and happy composition of their nature, or by their force of will, or by their power of penetrating to the secret springs of motive and desire, are able to minister to minds diseased, as well as to diseased bodies, and to restore health and harmony to those whose mental or nervous forces are like bells jangled and out of tune.

Again, we have only to remember what a power Righteousness is in human life, insomuch that even the worst of men will rally round a man admitted to be just, and admire in him the purity and integrity which yet they themselves lack; and what a power Love is, quickening even the dullest to a more vivid life, and raising even the

lowest to a higher life, to become aware of the strange forces which are hidden in our nature, of the singular and immense power which man may exert on man.

And if man can thus influence, heal, and elevate his fellows, why may not God influence men in a similar yet superior way? why may not those who are under his authority, and are therefore called to exercise his authority? And, above all, how can we pronounce it impossible that He who, at least on the Christian hypothesis, was at once both man and God, should influence, heal, and raise men far more subtly and more potently than they influence each other? If *we* tell upon each other for good in proportion to our natural and acquired force, in proportion to our wisdom, our righteousness, our love, what must we expect and predicate of Him whose wisdom was without a flaw, whose righteousness was without a stain, and whose love knew no bounds?

The Psalmist demands, "He that planted the ear shall he not hear? He that formed the eye, shall he not see?" And surely we may continue the catechism and ask, "He that gave man brain and conscience, will and heart, shall not He think of us and care for us? Shall He not be just? Shall He not love us and all men? He that teaches men to control by serving his laws, shall not He control them? He that gave them power to heal, shall not He heal? He that calls them to teach and help, to serve and save each other, shall not He teach and help, serve and save us all?" If we are to go to nature for our conceptions of God, we must go to man; for man is the sum and crown of nature. And if we go to man for our conception of Him and of his relation to us, who does not see that we must go, for our conception of the Highest, to that which is highest in man,—to his will, his wisdom, his justice, his love? Who will not admit that, since man works a thousand signs and wonders every hour, signs and wonders cannot be impossible

to the Maker of men, that the forces and laws of nature and of human life must be far more perfectly under his control than they are under ours?

(34) In arguing thus, I do not in the least intend to cast any doubt on the fixity, the steadfastness, of natural laws. Nor can I admit the claim of modern men of science to be the first to promulgate and insist on the stability of these laws. In this as in much else, little as they seem to know it, "doctors of divinity" have anticipated them. The judicious Hooker, for example,<sup>1</sup> died long before any one of them was born; but which of them has set forth the immutability of natural law more statelily, impressively, and musically than he has done in a passage of his *Ecclesiastical Polity*? "If nature should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws; if those principal and mother elements of the world, whereof all things in this lower world are made, should lose the qualities which now they have; if the frame of that heavenly arch erected over our heads should loosen and dissolve itself; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it might happen; if the prince of the lights of heaven, which now as a giant doth run his unwearied course, should as it were through a languishing faintness begin to stand and rest himself; if the moon should wander from her beaten way, the times and seasons of the year blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influences . . . what would become of man himself whom these things do now all serve? See we not plainly that obedience of creatures unto the law of nature is the stay of the whole world?"

<sup>1</sup> For the following quotation from Hooker I am indebted to my friend Dr. Wace; see his *Gospel and its Witnesses*, Lecture vi., where he makes a very different but noble use of the passage.

No, we throw no doubt on the steadfast and unchangeable action of the forces and laws of nature. We do not assert that in working his miracles our Lord either violated, suspended, or abrogated them. All we affirm is that God may, and that Christ did, use them in ways too subtle and profound for us to grasp, yet in ways not wholly unlike to those in which we ourselves bend them to our service,—using them to heal the sick, and give sight to the blind, hearing to the deaf, feet to the lame, and life to the dying or even to the dead. In short, we affirm that He did perfectly and in full what even man may do imperfectly and in part. And we affirm it, we argue for it from premisses which science herself has laid down, not only that the Bible miracles may be credible and reasonable to reasonable men—miracles which, as we have seen,<sup>1</sup> are distributed through its pages with a singular economy, and are prompted by a motive so worthy, so divine; but also in order that we ourselves may believe that God, by secret ways past finding out—but which probably would be no whit more wonderful to us, if we could find them out, than our own control over the world and men—can still help, and heal, and save us; that He is not deaf to any of our prayers, or unable to answer them, but can still bestow wisdom and health, righteousness and love, on all who sincerely seek them at his hands.

(35) For, perhaps, the chief value of the Centurion's words lies in a suggestion which they still have to make to us: viz. that signs and wonders are not necessary or inevitable conditions, or concomitants, of miracles; but that God, and the servants of God, may intervene for our instruction, our recovery to health, our salvation from every form of evil, even though no singular or striking event should call public attention to the work of power or of grace.

If we suffer his words to enter into "the quick forge and working-house of thought," we may behold the scene which

<sup>1</sup> Vol. iv. (Second Series), pp. 241 *et seq.*

with a few rapid but graphic strokes he suggests. It is no unusual, no unique, no miraculous scene to which he points, but a scene of everyday life. In the simple discharge of his duty as master of a household, or as an officer in the Roman army, he issues commands to his men and servants, commands which they in their turn, and as part of their ordinary duty, at once obey. To this soldier he says, Go, and the man goes, and to that, Come, and the man comes: but had we seen his men moving through barrack or street at his command, we should have marked nothing strange in them, nothing to arrest attention, nothing even to denote the kind of errand on which they went, however singular that errand might have been in itself. And, in like manner, when he said to his servants, Do this, or, Do that, and they did it, had we beheld them as they went about house or market, we should have noticed nothing remarkable in their demeanour. Had we thought of them at all, we should simply have concluded that they were discharging the common household duties which fell to the servants of a man of his wealth and position. The level, matter-of-fact, matter-of-course tone which the Centurion maintains throughout his argument assures us that he was speaking only of the ordinary incidents of his life and vocation; and that when he asks Christ to "speak the word only, and my boy will be healed," he was simply asking for what he conceived to be an ordinary incident in *his* life and vocation.

Yet what an amazing leap it seems to us from the one series of facts to which he alludes to the other! Our Authorised Version omits the "*also*" from St. Matthew's report of the phrase, "*I also* am a man under authority"; and perhaps our Revisers have done us no more notable service than in restoring the word to its true place: for when one thinks of it, the word fairly trembles and staggers under its load of meaning. "*I also*"; "*I as well as you*";



"I like you": what an audacious feat it appears to us that this heathen soldier should compare himself, should *even* himself, as the Scotch say, to the Lord of glory; how it astonishes us that a man so humble should yet be so bold! For what he really means and implies is nothing less than this: "As I hold a commission from Cæsar, so you hold a commission from God. Because you are under his authority, you wield his authority. All the forces and laws of nature and of human life are at your command, because they are at his command. Even as they go about their ordinary work, they do his will; and they will run on your errands as they run on his. You need not come to my poor house and strike your hand over the palsied and trembling limbs of my poor boy. Speak the word only, give the order, utter the command, and it will be obeyed as surely and as quietly as my soldiers go on my errands and obey my word."

This was the Centurion's conception of God and of his relation to the realm of nature; and nothing can be plainer than that he conceived of the natural forces and laws as *always* doing the will of God, however quietly or secretly they went on their several paths, however usual and ordinary their tasks. Nothing can be plainer than that he believed that one who was clothed with God's authority could also command them, and would be obeyed by them as simply and as promptly as God Himself. Nothing can be plainer than that he thought miracles *natural* in a miraculous personage, the ordinary and inevitable incidents and consequents of a Divine vocation or commission; and even that he held a miracle to be more and not less miraculous if it were wrought without pomp or show, without arresting attention or compelling astonishment.

And what we have specially to mark is, that this is not only the Centurion's conception of God and of his relation to the universe, but that it is also Christ's. For Christ

Himself emphatically adopts it. In the face of this narrative it is vain for any man to contend, as some have contended, that though miracles have been freely attributed to the Son of Man, yet He Himself with his sane intellect, his sweet reasonableness and clear veracity, never claimed miraculous power. He claims it here. When Jesus had heard how the centurion conceived of Him and of his authority, He " marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel." And we know what *He* meant by " faith." To Him faith was the eye and the hand of the soul, the faculty by which men come to know things as they are in themselves, by which they behold and grasp the eternal facts and verities that underlie the shows of time. He approved, therefore, the Centurion's mode of conceiving God and God's power over the natural world; He adopted it and made it his own. It comes to us clothed with his authority who spake as never man spake, and to whom even those who resent and condemn all faith in miracles defer as at least the wisest and best of men, the greatest teacher of truth the world has ever seen.

So that in choosing between the two theories of which I spoke at the outset, the ancient simple theory and the modern sceptical theory, we really have to decide between the authority of Christ, who was not of an age but for all time, and that of men who claim, although their claim is traversed by scientists as learned and able as themselves, to be the representatives of modern science and thought;<sup>1</sup> that

<sup>1</sup> As from the space they contrive to fill in the public eye, and the confident tone in which they address the public ear, many young and ignorant people are under the impression that the sceptical and materialistic school embraces most of the real leaders or most eminent professors of science, it may be worth while to jot down as they occur to me the names of a few of the eminent men of science who cannot see " the promise and the potency of all things " in matter, but, on the contrary, maintain the spiritual origin of the universe, and worship the God whom their opponents are so eager to dethrone. I must not, I suppose, include in my list Galileo, Kepler, Bacon, Newton, Pascal, lest they

is to say, we have to choose between their authority and that of One whom even they themselves confess to have been far better and wiser than themselves, entitled therefore to speak, at least on all religious questions, with an authority transcending their own. And if we defer to what, in various indirect ways as well as by direct confession, they themselves admit to be the higher authority of the two, is there anything unreasonable in that?

(36) It may still further assist us in our decision if we remember that on this point at least, these representatives of modern and *advanced* thought, really occupy the position held two thousand years ago by the ignorant Jewish bigots

should be objected to as not modern enough; though he must be strangely ignorant who should imagine that they had not weighed and rejected the arguments for materialism which even now carry any real weight. But who will question the attainments and authority of such men as Faraday, De Morgan, Herschell, Clerk-Maxwell, Henry Smith, Balfour Stewart, Tait, Stokes, Rolleston, Sir William Thompson?

Nor for myself can I admit for a moment that the study of science confers any special right to speak with authority on the questions discussed in this essay. For they are religious questions rather than scientific, and religious men of large intellect and wide learning have surely as clear a right to be heard on them as the men who have distinguished themselves as mathematicians or physicists: such men, for example as Bishops Thirlwall and Lightfoot, Archbishop Thomson, Cardinal Newman, Deans Stanley, Plumptre, Church, Canons Mozley, Cook, Westcott, Barry, Drs. Salmon (of Dublin), Wace, Dale, Tulloch, A. B. Davidson, Robertson Smith, Dykes, Maclaren, with Maurice, Robertson, Lynch, and a hundred more who might be named.

If we suspect both men of science and men of religion of bias, conscious or unconscious, fit umpires might be found between them in the great poets, statesmen, judges, artists, who have done most to shape and rule our thoughts; or who by their great natural gifts, wide and varied knowledge of men and affairs, or their trained impartiality, would command our profoundest respect: such men as Coleridge, Wordsworth, Tennyson, Browning, or Gladstone, Lords Selborne, Cairns, Coleridge, or Carlyle, Ruskin, Kingsley, Holman Hunt.

Nothing would be easier than to add largely to all these lists did time and space permit. But the names cited will suffice to call up many more, and to shew the young or credulous how far it is from being true that the set of the best thought of the day, in any province of human activity, is toward the dreary and irrational materialism which a few able men, followed by many who, save for their atheism, would in no way be distinguished from their fellows, are so eager to promulgate. The assumption that all logic and all ability are on the side of unbelief is an old weapon with its advocates. It has been used again and again, but never with less excuse than now.

who rejected Christ and put Him to death, hoping that by quenching the Light of the world they might be left at peace in the darkness which, for a well-known reason, they preferred. For, like the Jewish Pharisees and their scribes, our modern sceptics will not believe unless they themselves see signs and wonders. They reach their end indeed by a different road to that along which the Jewish bigots travelled ; but what of that if at last we find them standing side by side ? The Jews did not for a moment doubt that God both could and did interfere with the operation of natural forces and laws, or that He could delegate that power to men ; but they would not believe that He had delegated that power to Jesus of Nazareth, since Jesus refused to work in their presence the kind of miracle which they demanded. Modern sceptics, on the other hand, refuse to believe either that God ever did exercise this power, or commission men to exercise it. But on what ground do they refuse ? Simply on the ground that any such interference is contrary to their own experience and to their reading of the experience of their fellows. Before they will believe, they demand that some miracle should be wrought in their presence, and submitted to their tests. In fine, they too must see signs and wonders or they will not believe. Like the Jews, they must have the very proof they demand before they will yield to the claim of the Son of Man.

How they will like the company into which they are thus brought, it is not for me to say ; but I do not see how they can deny that they are fairly brought into it, that they have brought themselves into it, and occupy the very ground on which the ignorant and furious bigots took their stand who rejected the testimony of God against themselves twenty centuries ago.

(37) And why should they maintain a position which its ancient defenders have rendered so suspicious ? How can

they reasonably charge us with a sin against reason if we abandon it? Only two hypotheses lie before us. The first is that which assumes that, because we see in nature an impersonal order, there is nothing more in it, an assumption which fails to account even for the origin of matter and force; an assumption which is obviously untrue, since every man finds in nature at least one personality—his own—and is compelled therefore to believe in other personalities than his own. The second hypothesis is that which assumes that, because we are conscious of a living spirit within ourselves, the physical universe must be, if not the body, at least the handiwork and garment of a quickening Spirit, Almighty and Divine. This second hypothesis not only accounts for the origin of matter, energy, life, as well as for the order of the universe, but it also alleges a cause equal to all the effects we discover in the whole round of being. It accounts for the existence of intelligence and will, conscience and heart, as well as for the existence of material atoms and forces, and the laws by which they are controlled. It is the larger and the more natural, it is the only adequate, and therefore the only reasonable, hypothesis; as indeed even sceptical men of science, leaders in the opposing school of thought, have admitted or affirmed. Thus, for example, John Stuart Mill, brushing aside the prepossessions and prejudices of a lifetime, has recorded his final and deliberate judgment,<sup>1</sup> that there is a large balance in favour of the probability of *creation by intelligence*; and Mr. Wallace, who shares with Darwin the honour of what many esteem the most fruitful discovery of modern science, confesses,<sup>2</sup> “It does not seem improbable that all force may be *will* force, and that the whole universe is not merely dependent upon, but actually *is*, the will of higher intelligences, or of one Supreme Intelligence.”

<sup>1</sup> *Three Essays on Religion*, p. 174.

<sup>2</sup> *Contributions to the Theory of Natural Selection*, p. 368.

In the face of these arguments and admissions, it is surely the height of unreason to charge us with unreasonableness if we give the preference to that hypothesis which attributes both the creation and the evolution of the universe to a living and life-giving Spirit rather than to an impersonal order or law which really accounts for nothing, but has itself to be accounted for; if we take our stand by the side of the Centurion, and conceive of the forces and laws of nature as the obsequious servants of an all-seeing Wisdom and an almighty Power.

(38) Nor can those who hold man to be the sum and crown of things, the last and highest product of natural forces and laws, and therefore the glass in which the Maker of all things is most clearly and fully reflected, reasonably condemn the belief in *Miracles* as irrational. There is a modern school of Theology as well as a modern school of Science. It is this modern theology which modern science is bound to meet. To insist on the definitions and refute the arguments of our fathers is no more fair on their part than it would be fair on ours to run riot among, and hold them responsible for, the exploded scientific hypotheses of bygone ages. And we of the modern school do not contend, whatever our fathers may have done, that laws of nature must be suspended, abrogated, or reversed, whenever a miracle is wrought. We say that they must be *used* by an Intelligence infinitely higher than ours, and therefore an Intelligence which may well produce effects most strange and wonderful to us.<sup>1</sup> We point to the use which man has made of them in a thousand different ways—by his use of them changing the face of

<sup>1</sup> I do not, however, claim this as a purely modern discovery. Even Augustine must have had some glimpse of it when he wrote (*Contra Faustum*, xxvi. 3): "God does nothing against nature. When we say that He does so, we mean that He does something against nature *as we know it*—in its familiar and ordinary way; but against the highest laws of nature He no more acts than He acts against Himself."

the whole world; and we argue that God may use them, for worthy ends, still more potently and admirably. In nature herself, we say, there are the materials by which men are fed, healed, taught, served, and forces by which, according at least to the fashionable theory of the time, life is for ever being evolved from lifelessness. Man has learned so to employ these forces and materials as to compel them to minister, in ways beyond the reach of unassisted nature, to his nourishment, his health, his service. Why, then, we ask, should it be deemed impossible for God so to use these forces and laws, so to modify and control, so to hasten and retard their operation, as to feed and heal, to teach and serve men, and even to give life to the dying or the dead in ways beyond the measure of our minds? And is there anything unreasonable in that?

(39) Finally, if God holds all the forces and laws of nature in the hollow of his hand, and can use them for our good in ways unknown and perhaps undiscoverable by us, not only do the miracles of the Bible grow credible to us so soon as we have evidence for them on which we can depend; but we also condemn ourselves as unreasonable if we any longer doubt the efficacy of *Prayer*. And of all the implications of the Centurion's argument, this, to my mind, is the most valuable and delightful, as it is also the most obvious and direct. For what we need most of all, as we stand hesitating and bewildered among the perplexities of life and conduct, is the conviction that we have a living God who is still active, still working in and for us, to whom we can appeal, in whom we can trust, who will listen to us and answer us when we call on Him for teaching, guidance, strength; and who can work miracles of grace for us even though signs and wonders be no longer vouchsafed us. *This* is the conviction which sustained the Centurion when he brought his prayer to

Christ, and which Christ Himself sanctioned and confirmed by his admiration and approval of the Centurion's faith. He might have had a sign, a portent if he would; but, strong in faith, he preferred a simple word, and no more doubted that that word would be obeyed than that his own word of command would be obeyed by those who served under him. Obviously he believed that the forces and laws of nature, animate and inanimate, were always doing the will of God, and that the Servant and Son of God, *without any signal or exceptional exertion of his power*, could heal his "boy," and would heal him if He felt that it was for the good of both servant and master that the "boy" should be healed. And this is the very conviction which we require in order to give depth and devotion, courage and hope, alike to our supplications and our lives. Why should we not cherish it and lean upon it? If God knows the natural forces and laws as we cannot know them, if He can and does use and control them for our good and for the general good; if, as we see, He does feed and heal, teach, guide, and sustain men by his wise use and administration of them, and that in ways past finding out; why should not we ask of Him whatsoever things we need, or think the world needs, in the full assurance that He will listen to us, and either grant what it is really for our good to have, or teach us that his will is wiser and kinder than our own? On this hypothesis, urged in this spirit, Prayer is not unreasonable, but most reasonable; and we may, we ought to lay the *unflattering* but most cordial and invigorating unction to our souls, that, if we commit our way unto the Lord, He will give us the desire of our hearts.

ALMONI PELONI.

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## *THE BOOK OF ISAIAH : CHAPTERS XL.-LXVI.*

### II. THE PROLOGUE.

THE Prophet's position, whether in vision or in actual life, was amidst the circumstances of the Exile; and the bulk of the prophecy at least is from the hand of one writer. Its general unity is not to be questioned. The great conception of the Servant, along with many other common conceptions, may be held to bind the passage into a unity up to Chapter liii. It can hardly be doubted, however, that the speaker in Chapter lxi., who says: "The spirit of the Lord is upon me, because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison doors to them that are bound," is the same lofty ideal figure who says in Chapter I. 4, "The Lord hath given me the tongue of disciples, that I should know how to speak a word in season to him that is weary," and of whom the Lord says, Chapter xlii., "Behold my servant, I have put my spirit upon him . . . I will give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." The characteristic phrase occurring in the very beginning of the prophecy: "his reward is with him and his recompence before him," is repeated verbatim in lxii. 11. The great promise regarding the Servant: "I will make thee a covenant of the people, a light of the Gentiles," is given twice at wide intervals (xlii. 6, xlix. 6), and we cannot fail to perceive that in his glorious picture of restored Israel, Chapter lx., the Prophet is presenting what he regards as the fulfilment of his former prediction: "Arise, shine, for thy light is come. And the Gentiles shall come to thy light,

and kings to the brightness of thy rising." It is unnecessary to multiply proofs of unity further.

The passage lvi. 9 *seq.* has been thought by some to be drawn from another source. It may be so. There is nothing surprising in this. The greatest prophets borrow passages from their predecessors or contemporaries. Isaiah almost to a certainty, and possibly Micah also, has adopted from a brother prophet the beautiful passage regarding the mountain of the Lord in the latter days (Isa. ii. ; Mic. iv.). The conclusion, however, which some would found on the passage in Chapter lvi., that there the Prophet reveals his true standing point, while in the great body of the prophecy he is transported in spirit to another distant region, inverts every rule of probability. The passage is one of several (*e.g.* lrv. *seq.*) in which the Prophet charging home upon Israel her present evil conduct, represents her whole history as marked by the same ; as he says in an earlier passage, "for I knew that thou didst deal very treacherously and wast called a transgressor from the womb" (xlvi. 8). And whether the verses be a dark summary of Israel's history in the Prophet's own language, or words borrowed from another which, as he proceeds, melt into his own, is of little consequence. Ezekiel's allegories of Aholah and Aholiabamah shew that it was the manner of the prophets of the Exile to give these moral surveys of Israel's history. (Chap. xxiii. cf. Chap. xvi.)

The chapters toward the end of the prophecy have not the same close coherence as those in the earlier part of the book, neither are they so homogeneous in contents. The tone of the Prophet shifts from key to key. He is less continuously rapt and ideal, more often practical. He drops the prevailing note of comfort and relapses into rebuke, shewing unto Jacob his sins with a severity that seems strangely to contrast with his former tenderness. Yet inferences from all this to a change of circumstances, not to

speak of a difference of authorship, are in the highest degree precarious. The strong accents of this severe voice are already heard in Chapter *xlvi.*, and the two strains of severity and tenderness, promise and threat, are combined in consecutive sentences in the end of this chapter: "With a voice of singing declare ye, tell this, utter it even to the end of the earth, say ye, The Lord hath redeemed his servant Jacob . . . There is no peace, saith the Lord, unto the wicked." And a similar conjunction appears in *l. 10 seq.* The contrast between the consolation, soothing and melodious as to a child, ministered to Israel, the servant, in Chapter *xli. 8 seq.*, and the severe remonstrance with the same in *xlii. 18 seq.*, shews how readily the Prophet could descend from the ideal to the actual, and how different his tone could be when interpreting the Divine compassions, and when exposing the blindness and rebellion of the people. In life one often observes a strange streak of severity running through the tenderest natures, just as, on the other hand, a sensibility which is almost weakness sometimes besets a mind the ground tone of which is stringency. And criticism must beware lest she draw upon herself the charge of idleness, if in any place she insists on superficial dissimilarities of language or ideas, while failing to advert to the subtler harmonies of mind which may explain them.

Something more precise, however, can be said than that the position of the prophet is in the Exile. He stands near its close: Israel's warfare is accomplished. The victories of Cyrus have spread terror among the idolators, though he has not yet delivered his assault against Babylon: "Who hath raised up one from the east . . . giveth nations before him, and maketh him rule over kings? . . . The isles saw it and feared, the ends of the earth trembled" (*xli. 1 seq.*). "For your sakes have I sent unto Babylon, and I will bring down all of them as fugitives, even the Chaldeans in their ships of rejoicing" (*xliii. 14*). "Thus saith the Lord

to his anointed, to Cyrus, I will go before thee ; I will break in pieces the doors of brass, and cut in sunder the bars of iron " (xlv. 1 *seq.*) Some parts of Chapter xlviii. might seem to imply that Babylon had fallen ; other expressions however, shew that the Prophet is only anticipating her fall, and giving a picture of it, as in the two preceding chapters, beforehand : " He whom the Lord loveth (Cyrus) shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans " (xlviii. 14). Though the Prophet is more occupied in the chapters that follow this with developing the meaning of Israel's internal history and the sufferings of the Servant, and adverts less to external events, several allusions occur which indicate that the condition of affairs remains unchanged. In xlix. 24, in answer to the desponding fears of the captives : " Shall the prey be taken from the mighty (the Chaldean), or the captives of the terrible be delivered ? " it is said : " Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered ; for I will contend with him that contendeth with thee, etc." And again, lii. 5 : " Now therefore what have I here (in Babylon) that my people is taken away (destroyed) for nought ? They that rule over them (cf. xlix. 7, a servant of rulers) do howl (the shout of the driver), and continually all the day my name is blasphemed."

Enough has been said to make the point of view from which the Prophet speaks clear. The condition of the world also amidst which he stands is plain, and the forces operating there whether in concert or in conflict. Out of this conflict a reconstructed world rises before his view. Every prophet reconstructs the world, in a way more or less complete in details, out of the forces of his own day. From one we may have but a few rude and gigantic outlines, merely enough to suggest his conception ; from another a finished structure. Such constructions are not history and never become history. They are ideal moral

fabrics, shaped of necessity out of the cosmical materials lying around the prophet, but embodying universal conceptions, and illuminated with a glory that falls on them from another sun than ours. The materials drawn from the earth that serve to embody and express the conceptions, change and decay, and have from age to age to be replaced ; but the ideal abides, and is as perfect and heavenly in our day as it was in that of the prophet. A first glimpse of his construction is given us in the Prophet's Prologue, Chapter xl. 1-11, which presents an outline of his whole prophecy.

Comfort ye, comfort ye my people, saith your God.

2 Speak ye to the heart of Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned ; for she hath received of the Lord's hand double for all her sins.

3 Hark, one crying, Prepare ye in the wilderness the way of the Lord, make level in the desert a highway for our God. 4 Let every valley be exalted, and every mountain and hill be made low ; and let the rugged be made a level and the rough places a plain : 5 and the glory of the Lord shall be revealed and all flesh shall see it together : for the mouth of the Lord hath spoken it.

6 Hark, one saying, Cry ; and one said, What shall I cry ? All flesh is grass, and all the goodliness thereof is as the flower of the field : 7 the grass withereth, the flower fadeth, when the breath of the Lord bloweth upon it ; surely the people is grass. 8 The grass withereth, the flower fadeth : but the word of our God shall stand for ever.

9 O Zion that bringeth good tidings, get thee up into the high mountain ; O Jerusalem that bringeth good tidings, lift up thy voice with strength : lift it up, be not afraid ; say unto the cities of Judah, Behold your God. 10 Behold the Lord God cometh as a mighty one, his arm ruling for him : behold his reward is with him and his recompence before him. 11 He shall feed his flock like a shepherd : he shall gather the lambs in his arm and carry them in his bosom, and shall gently lead those that give suck.

Any attempt to treat these verses as poetry and put them in lines would not have been successful; for the prophetic discourses, though highly poetical, have not the regular and measured form of poetry, and scholars would hardly be found to agree on any arrangement of parallelisms.

The passage forms the prologue of the whole prophecy, striking its keynote in the words, "Comfort ye my people,"—for the prophecy is but a series of homilies of comfort preached to an oppressed and forsaken people, of which the text is, Jehovah the God of Israel—and containing in small almost its whole contents. The passage itself has two divisions; first, Verses 1-2, announcement of the comfort and wherein it lies: "Comfort ye my people; speak unto Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned"—two short clauses that sum up the meaning of the twenty-seven chapters. There is an end of Israel's sin and an end of Israel's trouble. Second, Verses 3-11, a picture of the fulfilment of the comfort in Jehovah's return with his people to their ancient abodes, in glory, which seems to the prophet to transpire before his eyes. The glorious pageant passes before his mind in two great steps. First, Jehovah is on his way through the wilderness, bringing back his people, and superhuman voices are heard heralding his approach and commanding that his way be prepared, that He may appear in Zion in his glory (Verses 3-5). Second, He has reached the place of his rest, He is come, and Zion is bidden to get her up into the high mountains and cry across the valleys to the cities of Judah, Behold your God. He is come to abide with his people for ever, to feed his flock like a shepherd (Verses 9-11). These are the two steps of Jehovah's advent; but between the two steps there is an interlude (Verses 6-8). Other superhuman voices are heard speaking in response to one another, commenting on this march of Jehovah which is pressing forward, and giving

expression to the everlasting truth which it suggests: "All flesh is grass, but the word of our God shall stand for ever. Though men perish and their projects come to nought, yet, by whatever delays and hindrances intercepted, the word of our God shall stand."

A few illustrative notes may be added, and then some inferences drawn from the passage in regard to the structure of the prophecy as a whole. The Speaker is Jehovah, who has been long estranged from his people, so long that it seems to Himself to have been for ever: "I have holden my peace from everlasting, I have been still and refrained myself" (xlii. 14); though in comparison of the true eternal abode which He will now make with them, his hiding of his face has in truth been but for a moment: "For a small moment have I forsaken thee, but with great mercies will I gather thee. In an overflow of wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer" (liv. 7). In the haste and importunity of his returning compassion, He utters his words twice, "Comfort ye, comfort ye;" flinging them out upon the ears of all who may hear them, and summoning every one who can speak into his service of comforting his people. There is tenderness, almost self-upbraiding for the past, in the words *my people*. For long they had been called *Lo Ammi*, Not-my-People (Hos. i. 9 *seq.*); formerly He had spoken of them with disdain as "this people" (Isa. vi. 9). They had accepted his judgment of them, too, in a far more absolute sense than ever He meant it: "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, Yet will I not forget thee" (xlix. 14 *seq.*, cf. xl. 27 *seq.*). It is not a new, but a reviving, kindness and pity for the forsaken that fills the heart of the Redeemer

of Israel: "The Lord calleth thee as a woman forsaken and grieved in spirit, and a wife of youth that hath been rejected, saith the Lord"; and hence the impassioned hurry with which He summons all to "speak to the heart" of Jerusalem. That He would so speak He had promised long ago through the prophet Hosea (ii. 14 *seq.*); and now He fulfils the promise made through him by the hand of a prophet liker to Isaiah than to any other.

That in which the comfort lies is told in two brief clauses: "her warfare is accomplished, her iniquity is pardoned;" the general meaning of both being summed up in an intenser way in a third clause: "for she hath received of the Lord's hand double for all her sin." *Israel's warfare is accomplished*; the appointed time of hard service (Job vii. 1) is fulfilled; the day of discharge has come; she shall obtain joy and gladness, sorrow and sighing shall flee away. The reference is greatly to the severe trials of the Exile, but all Israel's past afflictions from age to age of her history are included. "Many a time have they afflicted me from my youth," might Israel say; but now all her afflictions are come to an end, an everlasting peace lies before her. "Awake, awake, put on thy strength, O Zion. For thus saith the Lord God, My people went down aforetime to Egypt to sojourn there; and the Assyrian oppressed them without cause; and now what have I here (in Babylon) that my people is taken away for nought? therefore my people shall know my name. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (Chapter lii.). "Thou shalt forget the shame of thy youth (Egypt), and shalt not remember the reproach of thy widowhood (Babylon) any more" (liv. 4, cf. xlix. 20). The next clause, *her iniquity is pardoned*, means properly, perhaps, her iniquity is paid off (Lev. xxvi. 41, 43), as Delitzsch annotates: The guilt is paid off through suffer-



ing the punishment of the sin. The clause, therefore, does not say another thing from the former one, but sets its statement in a moral light. Israel's warfare is accomplished, for the warfare was the consequence and the penalty of her iniquity, which has been exhausted. Here we have already the idea of Chapter liii., at least in its most general form. In no other form was it to be expected in a prologue where the Prophet but sketches his conceptions. Israel, through sufferings, has paid off her guilt. Later he may come to particulars and analyze Israel into its component parts, teaching that the guilt of the mass of Israel has been exhausted through the suffering of some element in Israel. But he cannot contradict himself. His general statement is true, as well as his particular one. This element, be it one or many, is of Israel, is one with Israel, realizes the idea of Israel—that which it performs Israel performs; in like manner, as an apostle has said, "As by man came death, by man came also the resurrection of the dead." The third clause adds nothing to the other two, but repeats the same truth in a strong and somewhat paradoxical way: *She hath received of the Lord's hand double for all her sins.* Her chastisement has been ample, even beyond what her sin demanded. The idea is altogether unevangelical, cries Stier, his heart trembling for the ark of human depravity, and contends for another meaning. The Prophet, however, is bidden speak "to the heart" of Jerusalem, not to her dogmatic consciousness. That is evangelical which awakens in man's heart the feeling of God's love; and if this feeling be awakened by an anthropomorphism so bold as to be a doctrinal paradox, the feeling will be more vivid, and therefore the words more evangelical. In Chapter liv. 7, the Divine Husband confesses to an "ebullition of anger," and now, when his repentings are kindled, He feels that He has exacted {double penalty from his afflicted people—

"for I will not contend for ever, neither will I be always wroth, for the spirit should fail before me and the souls which I have made" (lvii. 16).

Verses 3-11 give a picture of the realizing of this comfort and the consummation of Israel's blessedness, through the return of Jehovah to his people and his manifestation in glory among them. It is a prophetic commonplace that the perfection of Israel's salvation is reached through Jehovah's full revelation of himself in the midst of them. Later prophets, such as Ezekiel, give a more precise turn to the idea, representing Jehovah as abandoning Jerusalem simultaneously with the destruction of the temple, or perhaps at a time prior to this, when the flower of the people was transported into exile, and returning to it with the restored captives. This prophet's mind is filled with the parallel, in some points a contrast, between the redemption and exodus from Egypt, and the new exodus from Babylon; and now, as before in cloud and fire, Jehovah marches at the head of his people through the wilderness on the way to Zion. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her. Ye shall not go out with haste, nor go by flight: for the Lord will go before you, and the God of Israel will be your rereward" (lii. 11 *seq.*). Though the redemption of Israel is realized on earth, the advent of Jehovah which effects it is altogether supernatural, and superhuman voices are heard heralding it, and other voices proclaiming, as it passes into effect, its meaning. The air, or rather, the world is vocal; for the restoration of the people of God is the restitution of all things—it is "planting the heavens and laying the foundation of the earth, and saying to Zion, thou art my people" (li. 16) all in one; and not only is the "new song" which celebrates it sung by all that dwell upon the earth, rising from the sea and taken up by the villages that Kedar doth in-

habit, and swelling till the inhabitants of the Rock return it in shouts from the tops of the mountains (xlii. 10 *seq.*), but creation in all its parts shares the joy: "Sing, O ye heavens, for the Lord hath done it; shout ye lower parts of the earth, for the Lord hath redeemed Jacob and glorified himself in Israel" (xliv. 23 *seq.*).

First, Verses 3-5, the Prophet hears superhuman voices preceding the great King, heralding his coming, and commanding that all hindrances in his way be removed, for He cometh in haste and in majesty; and his coming is the revelation of his glory in the eyes of all flesh. By the "glory" of Jehovah the Prophet elsewhere tells us that he means his glory as being God alone: "My glory will I not give to another, nor my praise to graven images" (xlii. 8); and also the glory of the being of Him who is God alone: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (lx. 1). Jehovah manifests his glory in the redemption of Israel, but even more in Israel redeemed. In the extreme concreteness of his conceptions the Prophet sometimes seems to imagine Jehovah's dwelling among his people as the actual personal presence of a Being outwardly luminous, and enveloping all his people in his glorious light: "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be to thee an everlasting light, and thy God thy glory" (lx. 19). In less exalted moments, however, when his idea struggles free from the gorgeous cloud of phantasy that often envelopes it, he seems to regard Jehovah's presence and glory as manifested through Israel; Jehovah reveals Himself by means of Israel, whose light may be called his glory: "Thou art Israel in whom I will shew myself glorious" (xlix. 3); "They shall be called trees of righteousness, the planting of the Lord, that he might be glorified" (lxi. 3, cf. xlv. 23); though in these last four passages the word for glory

is different, signifying glorious beauty. The essential glory of Him who is God alone, revealed in Israel, is the light which draws the Gentiles (Chapter lx.), who come from all lands, Egypt, Ethiopia and Sheba, bowing down at the soles of Israel's feet and saying: "Surely God is in thee, and there is none else; there is no God" (xlv. 14). The idea that the revelation of Jehovah's glory to all flesh shall accompany the restoration of Israel, is one common to all the literature of the Exile: "When the Lord shall build up Zion he shall appear in his glory" (Ps. cii. 16).

Second, Verses 9-11, Jehovah is seen to be present; her watchmen behold eye to eye the Lord's restoration of Zion: and she herself is summoned to be the evangelist of her daughter towns, to get her up into the high mountains and announce Jehovah's presence, saying to the cities of Judah, Behold your God. This is the meaning if we read, "O Zion, that bringest good tidings." Another translation is possible, "O thou (company of heralds) that tellest good tidings unto Zion, get thee up," etc. The last rendering is very hard in construction, but certainly more according to the analogy of other parts of the prophecy. In Verses 1, 2, it is Jerusalem herself that is spoken to comfortably. In xli. 27, the Lord gives "to Jerusalem one that bringeth good tidings" (cf. xlv. 26); and in the more detailed passage, lii. 7, it is said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that saith unto Zion, thy God reigneth." And no passage in the prophecy occurs to our remembrance where Jerusalem or Zion addresses Israel. The Servant appeals to his countrymen, and also to the Gentiles; but this is a different conception. With less exaltation of mind the Prophet proceeds in the following verses to expand the meaning of Jehovah's advent. He cometh "as a strong one," in power and fulness. His coming is retributive: "his reward is with him, and his recompence before him,"

that is, in his presence, dispensed immediately. It is doubtful if these words refer to any general retribution or judgment beyond Israel, for in the passage where they occur again (Chapter lxii. 11), they serve to expand the idea of Israel's salvation: "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompence before him." And, finally, Jehovah having come, abides for ever with his people, feeding his flock like a shepherd, with compassionate grace to old and young.

Between these two steps there is an interlude as of an interpreting chorus, Verses 6-8. Other supernatural voices are heard commenting on the advent of Jehovah: "Hark, one saying, Cry! and one said, What shall I cry?" The second voice which replies to the first is not that of the prophet; superhuman voices answer one another. They comment on the great event of Jehovah's advent now transpiring, and give utterance to the reflection which it suggests: "All flesh is grass, which perisheth, but the word of our God shall stand." The language is precisely similar to that in Verse 30, "The youths shall faint and be weary, but they that wait upon the Lord shall renew their strength." In both cases "the youths" and "all flesh" are introduced merely to point an antithesis and throw the truth to be taught into relief—*though* all flesh be grass, the word of our God shall stand. Though men and all things human, giant empires, mighty projects of ambition with the hearts that cherished them, wither like the grass when the hot wind blows upon it, the word of our God, his promises, though they seemed forgotten, shall stand for ever. The Prophet is a master in the art of putting in a strong background to give his main object relief: "The heavens shall vanish away like smoke, but my salvation shall be for ever" (li. 6). These verses might have a slightly different purpose, viz. to convey the at-

urance of the Lord's speedy appearing. This would fit into a somewhat qualified view of the whole passage, which would be less an ecstatic picture of Jehovah's actual advent, than a very vivid prophecy of it as imminent. The general meaning remains unaffected.

Now the question arises, What conclusion must we draw from this prologue and the many passages from the prophecy which have been adduced in illustration of it, in regard to the general meaning of the whole prophecy? First of all, we must bid History begone! History is always intruding herself upon the reader of prophecy, and offering her services as an interpreter. We must decline for a while her good offices. She is prone to take too much upon her. Though the ideas of the prophets find fulfilment in history, prophecy is not history written beforehand, and it is only in a qualified sense that History can assume to be an authorized interpreter. Besides, History is but a fragment, while the conceptions of prophecy are universal, and reach out to the end of all things. It will be time enough for History to claim to control interpretation when she herself is complete. Then the events of history and the conceptions of prophecy may be formed into an equation. Meanwhile the reader of prophecy does well to keep fulfilment out of his view. The unequal lights which fall from it upon the prophet's page trouble the eye and derange its functions. The conceptions of the prophet may be understood from himself, and the interpreter's part is to give back truly the thoughts of his author.

The Prophet says in this prologue that the exile of Israel is near an end; but he expresses that idea with a strange grandeur of phraseology, saying that her warfare is accomplished, her sorrow has come to a full end, and her peace shall be like a river. With similar lofty words, he says that *her sin* is pardoned, her guilt of all generations

has been paid off, and is wiped absolutely out. Again, the exiles return to their ancient home ; but he represents their return as the march of Jehovah through the wilderness to the place of his rest, his revelation of Himself there in his fulness, so that it is said to the cities of Judah, Behold your God ! And having returned in all his power, and dispensed to all their rewards, He abides for ever, feeding his flock like a shepherd. The Church has entered into the Rest of God. And, once more, for the Prophet's view embraces all, Jehovah approves Himself to be God in the delivery of his people : but this proof assumes a strange bulk ; it is the revelation of his "glory" in the eyes of "all flesh." The nations look unto Him from all the ends of the earth, and are saved (xlv. 22). The events and forces are just those of the time, the collision between Cyrus and Babylon, the liberation of the captives and their restoration to their own land ; but the prophet invests them with a supernatural light. He animates each of them with a moral force that makes them all stand out with a religious significance which is absolute. The whole situation has this universal meaning to him. The evils of the Captivity are the last evils of Israel for their sins—they are the evils of sin ; deliverance from the Captivity is restoration from the condition of evil to the final state of blessedness. Within the empire of Babylon at this era, for Babylon was the World, all the moral forces that operate upon the earth concentrate themselves ; there they come into collision ; and there ensues the defeat of evil. The conflict of Israel, aided by Cyrus, with Babylon, is the conflict of the religion of Jehovah and Idolatry—of good and evil. With Babylon, Idolatry perishes. With the restoration of Israel, all the redemptive forces concentrated in Israel have free play ; she shines, and the Gentiles come to her light. Restoration from exile is Israel's final redemption, and the event bounds the prophet's horizon. No occurrences

transpire subsequent to this. The condition of the world is that described in Chapter ix. The glory of the Lord has risen upon Israel, and the Gentiles come to her light. The gates of Jerusalem stand open continually, day and night, that the forces of the Gentiles may be brought in, and their kings in procession. The long troops of dromedaries come laden with gold and incense, the riches of the inland nations ; while the fleets of Tarshish, with gleaming sails, like clouds of white doves, bear in the abundance of the sea. The place of the Lord's feet is glorious. His people are all righteous, and shall inherit the earth for ever.

This solid moral method, which loads the events occurring around the Prophet with a religious significance that is universal and final, and brings up the consummation of the Church's history close upon the back of them, is not peculiar to this prophet, but common to him with all the prophets of the Old Testament, and also with the Apocalypticist, the prophet of the New. The prophet Isaiah in his earlier chapters, when the Assyrian invasion lay under his view, sees the " Son born, the Child given," the Prince of Peace appearing amidst the desolations of this invasion, and sharing with his countrymen the "milk and honey," which is the food furnished by a land no more cultivated but reduced to a pastoral state. To the prophet of Chapters xiii. and xiv., who has under his eye the collision of Babylon with the Medes, the terrible commotions upon the earth, accompanying the downfall of the Babylonian empire, seem to usher in the "day of the Lord." It was the same with all the prophets. Their moral presentiments were continually rising up in their hearts and calling for realization ; and the truths they held in regard to the kingdom of God,—its peace and righteousness and universal extent, and the very presence of God in it,—truths so certain, seemed always to be on the point of clothing them-



selves in acts and fulfilment. Like the first Christians they stood looking for the coming of the Lord. The salvation was ready to be revealed, and every wave of Providence more than ordinarily high seemed to them the precursor of the full tide. The consummation of all, and the perfection of the Church's blessedness, seemed to them so imminent because its connexion with the events of their day was not one of time but of moral causation. The moral causes and forces of their time seemed to them necessarily to issue through Jehovah's intervention in the realization of his final purposes with the world. This moral aspect of their view perhaps relieves it from the imputation of being merely subjective. For though the moral causes of their time did not immediately issue in the consummation, as it seemed to them they must do, these moral energies only became transmuted into others, which will run out into God's short work upon the earth. God's providence in bringing in his kingdom is a chain, every link of which, those near the beginning as well as those at the end, sustains its whole weight. Assyria, Babylon, Persia are but links passing into one another. And to the view of successive prophets each of them seems successively to have the kingdom hanging on it.

It is of the utmost consequence, if this prophet is to be read with intelligence, to apprehend the boundaries of his view. Mr. Cheyne, in his valuable commentary, to which we refer as the standard English work on Isaiah, has said that he holds "that the prophetic horizon of these chapters is not limited by the Exile, but extends to the advent of the historical Christ and even beyond" (vol. i. p. 237). The language is slightly vague. We certainly think that the prophetic horizon extends "beyond," even to the end of all earthly development; but we also think that it is limited by the restoration from exile, because this event and the end of all were to the prophet's mind synchronous, or rather

synonymous. We are glad, in default of Mr. Cheyne's concurrence with our view, to have that of Delitzsch, who says: "It must not be forgotten that throughout these prophecies the breaking forth of salvation, not for Israel only but for all mankind, is regarded as bound up with the termination of the Captivity, and from this its basis, the restoration of the people who were then in exile, it is never separated." And again, "But as we shall never be tired of repeating, this is the human element in these prophecies, that they regard the appearance of the 'Servant of Jehovah,' the Saviour of Israel and the heathen, as connected with the Captivity; the punishment of Israel terminating, according to the perspective foreshortening of prophetic vision, with the termination of the Captivity; and the final glory of Israel, and the final salvation of all mankind, beginning to dawn on the border of the Captivity" (Trans., vol. ii. pp. 258, 276). This means that the Prophet did not write history, if we regard time as an element of history. Time is exhausted out from between the historical momenta, and they draw up close behind one another, concentrated into the Prophet's own epoch, though they succeed one another in the proper order of cause and effect; for the sufferings of the Servant are the exhaustion of Israel's sin, which leads to her pardon, to be followed by her restoration. Perhaps to an eye looking out upon history beforehand, if it could see as the Prophet did to the end, the effect would be much the same as to an eye looking back across the finished evolutions of history. In both cases history would contract to a narrow zone exhibiting a few bright points—the principles whose expansive force created it.

A. B. DAVIDSON.

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## SCRIPTURE STUDIES OF THE HEAVENLY STATE.

### IV. THE NATURE OF THE HEAVENLY BLESSEDNESS.

(*Matthew* xxv. 21.)

THE idea of personal joy is essential to the very existence of religion. No form of worship has ever found place in the world which has not contained this element at the root of it. There are modes of veneration, indeed, which seem to bring nothing but pain to their votaries, and which appear to have been selected chiefly on account of their pain. But, in these cases, the pain itself has been contemplated as the avenue to a higher joy. The Brahman seeks a life of asceticism, but he does so in order that he may crucify the old life and enter into the new. The Buddhist tells men to despise existence itself, but that is because to him existence is a pain; death is his joy. No man ever chose a religion whose ultimate end was what he conceived to be misery. Men have sought death, like the early martyrs, but it was for the sake of life eternal. Men have despised life eternal, like the ancient Buddhists, but it was for the sake of death—their highest ideal of peace. In one form or other, all religions have in their future the advent of a golden day. The Confucian contemplates the restoration of the old kingdom in all its primeval glory. The Brahman looks for an age which shall destroy the present things and construct the world anew. The Parsee dreams of a kingdom of light which shall disperse the power of darkness. The Platonist conjured up the hope of a golden republic in which the best men would come to the front, and the ruling power would be virtue. The Jew, through all the chequered and devious path of his history, never lost hold of that unbroken thread which bound his paradise in the past to a paradise in the future; never

ceased to hope for the day when his country would bask in the sunshine of the infallible Prophet, the spotless Priest, and the perfect King. All religions have a goal of joy.

It may be thought, it has been thought, that the religion of Christ should have been an exception to the rule. The idea of personal joy as a motive for human action seems to involve the very essence of selfishness. That a religion whose symbol is a cross, that a faith whose foundation is the self-sacrificing love of Christ, should allow men to join its standard with a view to the inheritance of a future reward, is a problem which has often perplexed the moralist, and often furnished a weapon to the adversary. The Deist of last century not seldom pointed to the rewards of Christianity as a hindrance to the development of conscience; and contended that the immortality of the Bible made virtue valuable only for the sake of its recompense. The school of Port Royal, animated by an opposite and a highly Christian spirit, yet held itself bound to discourage in its followers any outlook towards the visible reward; the creed of Fenelon, of Madame Guyon, of the best and most devoted of the Sons of the Oratory, was one which set itself in sharp antagonism to the association of religion with ideas of personal advantage. And yet it is quite impossible to deny that the Bible does sanction an appeal to such motives. It is not the Old Testament alone which points to the hope of a recompense. Can we forget that on the very threshold of the Christian morality there are written *seven* inscriptions all inviting us to enter in order that, by entering in, we may find a rich reward? Can we forget that the writer to the Hebrews is, if possible, more explicit still, and tells us in so many words that one great element in the faith of Moses was the fact that, in preferring the reproach of Christ to the treasures of Egypt, "*he had respect to the recompense of the reward?*" Can we forget, in fine, that our Lord Himself, in exhorting his disciples to a

life of holiness, does not shrink from the appeal: "What shall it profit a man if he gain the whole world, and lose his own soul?" The entire structure of the New Testament morality is based upon the fact that virtue has a reward.

Now, the question is simply this: "Is Christian morality vitiated by such a basis? Does the fact that a man in any moral action is influenced by the hope of a reward detract from the value of the moral action itself?" Our answer to that question must depend on our answer to another: What is the nature of the reward which he contemplates? If before performing a good deed he should say to himself, "If I do this, I shall win respect," he is in measure at least influenced by a motive outside the morality of the action; there is an element of self-seeking in the deed, and to that extent it falls short of the highest goal. But if he should say to himself, "If I succeed in performing this good deed, it will thereby become easier for me to perform other good deeds," who does not see that the case is entirely altered? The man is no longer seeking a reward outside the action, but only power to *repeat* the action. He is in search of a spiritual enlargement, of an ability to do good more abundantly, of an increase of virtue *through* virtue. To desire such a reward as this is not only consistent with morality; it is of the very essence of morality; it is the love of virtue itself. The man who does not seek this reward has not begun to learn even the alphabet of ethics. There is a hunger and a thirst which, according to the highest moral authority, cannot be separated from morals—that hunger and thirst after righteousness which *shall* be filled. This is the profit which a man gains for his soul.

What, then, is the distinctive joy of the Christian heaven? Observe, we say the *distinctive* joy. There is a joy in Christianity which is not distinctive of Christianity, but which belongs to it in common with other faiths. We must never forget that the religion of Christ has taken up

the religion of nature ; and that, therefore, in the heaven of the Christian there are found purely natural joys. The Divine Spirit of Christianity does not profess to destroy the natural man, but to build upon him. The result is that, in the building of God not made with hands, there is a place prepared even for the secular life of man. It does not, therefore, surprise us that, in the descriptions of the celestial city, we have pictures which speak to a sense of earthly comfort. That there shall be no more pain, no more death, no more sea ; that men shall hunger no more, neither thirst any more ; that God shall wipe away all tears from the eyes, and that henceforth sorrow and sighing shall cease—all this is consistent with a faith which has adapted itself to the physical needs of man. That the city should have golden streets and pearly gates, and rivers clear as crystal and trees that yield manifold fruits ; that it should be so inherently beautiful as to have no need of the sun by day nor of the moon by night ; this too is consistent with a faith which has entered into union with man's sense of beauty. Yet it is not too much to say that none of these things either represents or embodies the distinctive joy of Christianity. They are necessary accessories to the joy, things without which it would not be possible ; but they are not the joy itself. They are but the pictures that dispel the fears of nature ; they are not the sources of hope to the life of grace. It is not of these our Lord said, "Great is your reward." None of these things could ever be the reward of goodness as such. To be clothed in purple and fine linen, and to fare sumptuously every day, may be a legitimate reward of toil ; but it is not necessarily the reward of *honest* toil. It is the legitimate result of diligence in business, apart altogether from the justice or injustice of that business. It is that which is gained by the hand, and therefore, it can only be regarded as the reward of the hand ; the act is outward, therefore the recompense must

be material. But what shall be the recompense of an inward state of mind? What shall be the recompense of the spirit of self-sacrifice, the spirit of love, the spirit of purity? Would a man, with the germ of such qualities in his soul, deem himself recompensed by the vision of a crystal river or the sight of a beautiful tree? Would not this be to reverse the Pauline utterance, and say, "He that soweth to the spirit shall of the spirit reap corruption." By "corruption" St. Paul does not mean anything sinful; he only means that which is material, that which is liable to death. He would never dream of quarrelling with that law by which the flesh reaps corruption, in other words, the law by which material work gets a material reward; he would say it was quite right that the builder of a house should be paid his wages in current coin. Nor would he think it a strange thing if a man of holy life should be put in a position of affluence and power, made a possessor of corruptible things; the material sun rises on the good as well as on the evil. But what St. Paul would protest against is the doctrine that the outward affluence is the harvest of holiness; he says that, in that case, the thing reaped would be less than the thing sown.

If we call a man a saint for rejoicing in the hope of heaven, it can only be on the ground that heaven opens up the prospect of a distinctively saintly joy. There are men and women in this world whose hope in another world is something like this: "We have toil here, we shall have rest yonder; we have care here, we shall have freedom yonder; we walk on foot here, we shall have chariots and horses yonder." We do not for a moment say that there is anything morally wrong in cherishing such an expectation; our criticism rather is that there is nothing moral about it, nothing which can be said to be either right or wrong. We simply ask, What has such a hope to do with saintship? In what respect is a man who believes in such

a heaven better than the man who has no belief on the subject at all? We can very well see how he is happier, but in what sense is he better? We presume it is just as legitimate to desire houses and lands in heaven as it is to desire houses and lands on earth; what we contend is that the two acts are precisely of the same nature. What is the difference between the desire of a house in the sky, and the desire of a house on the ground? The difference is one of physical altitude and nothing more. They are both secular acts, breaking no moral law, yet involving no moral virtue. But if any kind of hope can give a man the right to the name of saint, it must be a hope which looks forward to the joy of being a saint, a joy which is kindled by the promise of power to diffuse joy. To set our affections on the things above would be of no value at all if the word "above" only meant physically uplifted. There must be something about the joy of heaven which makes it saintly in a man to wish for it.

And if we turn to the passage to which we have referred at the head of this article, we shall find that the distinctive character of the heavenly joy is emphasized in a very striking way. The words to which we specially refer are these: "Enter thou into *the joy of thy Lord*." The joy reserved for the good and faithful servant is said to be precisely that which animated the soul of the Divine Master. What, then, was the joy of Christ?

It seems to us that there are two very prevalent and very glaring misconceptions regarding the source of our Lord's joy. To one class of minds the joy of Christ was a prospective one. When He says, "My peace I give unto you;" when He exclaims, "These things have I spoken unto you that my joy may remain in you;" when He cries out, "Father, I will that these may be with me where I am, that they may behold my glory"—in these utterances, and such as these, they see only the prophecy of a majestic



resurrection and a glorious second advent. They hear *Him* saying, as they hear their own hearts saying, "I weep now, but I shall soon laugh; the cross is worth bearing for the sake of the crown." There is a second class, a little more spiritual, who yet, though from an opposite point of approach, tend to a similar error. They admit that the joy of Christ was not merely a future joy. They admit that it formed a constituent element in the earthly life of the Master. But they remind us that in the earthly life of the Master there were two natures—one human, one divine. They tell us that these natures were marked off from one another as two pieces of ground are marked off from one another. That which is said of the one cannot be said of the other; they contain different products, they nourish different soils. In his human nature Christ was a great sufferer; He bore the cross of humanity, He wept, He toiled, He died. But in his Divine nature He was incapable of all this; here He was the Christ indeed, the true Messiah, wielding the rod of empire. The side of his being which touched humanity might be a vale of tears; it was contiguous to the Bethanies and the Nains of this life, and therefore it was subject to sorrow. But the side of his being which touched Divinity was very differently situated; it was up on the mountains where no cry could pain it, and where no cross could reach it; *this* was the scene of the Son of Man's joy. It was into this secret place that He retired from the burden and heat of the day. It was into this quiet pavilion that He withdrew Himself when the conflict grew too fierce; and it was its power to make Him forget that gave Him his peace. Curtained within the folds of the Divine pavilion, distanced by an infinitude of being from the life of humanity, He became oblivious of the human cross and the dolorous way, and entered his heavenly joy.

For our part we have no hesitation in saying that if

this view of Christ's person be the true one, we must worship in Him that which is human and not that which is divine. But is this view of Christ's person the true one? Does his divine nature stand to his human nature in the attitude of an unconcerned spectator? Is the joy of our Lord, as it is represented in our Gospels, a joy which consists in the experience, or in the prospect of liberation from, the cross of humanity? If we think so, let us turn to those remarkable words (Matthew xi. 28) in which He addresses the labouring and heavy-laden sons of men. What makes them well worthy of our study is the fact, that the comfort which our Lord seeks to impart is one which He professes to derive from his own experience. If we accept them as a genuine record of his experience, we are lifted at once beyond the reach of all argument. It is no longer a question on which commentators and interpreters are free to differ; it is no longer even a matter to be determined by the authority of inspired prophets or apostles. If it is Christ who speaks here, He has laid bare once for all the secret of his peace, the source of his abiding joy. He has told us in the plainest terms what it was that gave *Him* rest.

When He calls to his side the labouring and heavy-laden, it is to promise them his own rest, the rest which He Himself had found in conditions like their own. What, then does He say? Does He tell them that if they come to Him, He will free them from the yoke of toil and pain? On the contrary, He says: "Take this yoke, my yoke upon you, and ye shall find rest unto your souls." He refers them to his own experience as an index to the source of spiritual joy: "Learn of *Me*." He tells them that He Himself had entered into rest by following the very method which in their view was the negation of rest—by bearing the yoke. Not in the independence of his divine nature had his joy come; it had come in quite the opposite way—in the surrender of his

divinity to the purpose of his humanity. "I am meek and lowly in heart," are the words in which He expresses the secret of his peace. It is only a commentary on these words when, at a later date, and under the shadow of the heaviest and sharpest cross the world has ever seen, He asked that his joy might remain with them, and that his peace might abide with them. To the ear of the world it might have been, and doubtless was, a paradox. But it was no paradox in the life of Christ Himself. The joy of our Lord was *in* the Cross, not apart from the Cross. The rest of our Lord was in the labour and the pain He bore for us, and not in the escape from these. The joy of Christ was love, and love is the essence of sacrifice. The very act of loving is itself sacrificial. It is a species of death; it is the passage of a soul out of its own life into the life of another soul. The joy of love is always its self-surrender. It enters into its glory only through suffering.

And now, perhaps, we can understand why it is that the servant, more than all other men, should receive the invitation: "Enter thou into the joy of thy Lord." It is because heaven is itself a life of service, and because the joy of heaven is the joy of service. The paradise which Christ opens to the eyes of his followers is no pagan Elysium, no motionless Nirvana, no Mohammedan scene of luxurious ease. It is a world of action, a world of what the selfish man would call *toil*. No selfish man could possibly be happy in it; the joy of the Lord would simply be his hell. It is this, and this alone, that makes the belief in heaven a virtue. Bad men may desire to go to an Elysium, or even to a Nirvana, but not to the heaven of Jesus. The heaven of Jesus is a place of self-surrender. Have we forgotten that in the view of the writer to the Hebrews, which is the view of the first age of Christian literature, the great High Priest has passed *into* the heavens? The power to be touched by the feeling of our infirmities is

claimed as that part of his human nature which He carries within the veil. In the deepest sense the Cross was and is his Crown. And as the sacrificial labour of love was and is his rest and joy, so also is it the rest that remaineth for the people of God.

It may be objected, But is there room in heaven for a labour of love? Can love *give* anything in a sphere where all things already abound? We can understand why men should be called upon to make sacrifices for the good of others in a world where every man is in want, but is not the Christian heaven a perfect state? Yes, but its perfection is the perfection of a corporate body, whose members are united by their mutual needs. It is the perfection of one spirit which realizes itself in a diversity of gifts. The mystical body of Christ must alike in heaven and on earth attain its divine harmony through the supply by one member of that which is lacking in another. This is St. Paul's distinct statement, and it is well that he has made it. The absence of this Pauline figure would have left us in a difficulty—a difficulty of a very painful, because of a moral, kind. We should have been forced to ask the question, Where is the room for love? The idea of a world in which every man is self-sufficient would have destroyed the moral sense, or, where that sense could not be destroyed, would have added a new horror to death. If no man in the world of the departed has aught to ask, and no man need to give, then we have no hesitation in saying that the present system, with all its terrible imperfections, is infinitely higher, grander, purer, than the state to which we are taught to lift our eyes. In all possible worlds the goal of a moral being must be not happiness, but blessedness; in all possible worlds the joy of a moral being must be the attainment of that goal. Happiness is the joy of receiving; blessedness is the joy of giving; and the joy of giving is the joy of our Lord.

That this is the true nature of the heavenly blessedness will, we think, be evident from the study of a single passage in which the entire teaching of Scripture on this subject seems to be concentrated, viz. Matthew xxv. 35, where the kingdom of the Son of Man is sharply distinguished from the kingdoms of this world. But what is the ground of the distinction? Two classes of human beings stand before the Son of Man, and He declares the one to be fit, and the other to be unfit for his kingdom. Why? Christ Himself tells us. "For I was an hungered, and ye gave me meat; I was athirst, and ye gave me drink; I was a stranger and ye took me in." To say that *these* are the men who are fit for heaven is to tell what heaven itself is. It was to say that heaven is a place of ministration. It was to say that the future life of the soul in its ideal perfection is to be a life of labour for the good of others, a life in which each is to communicate to others a share of the special gift which constitutes its individual glory, and to receive in return from all other souls those gifts which are lacking in itself. The life of blessedness to which Christ calls men is a life which can only be a boon to those who are already blessed—the blessed of his Father. Put into this higher world a man who never felt one desire to feed the hungry, or heal the sick, or clothe the naked, and he would find no blessedness in it, no happiness even; the kingdom would not be prepared for him.

To sum up. The personal life and personal teaching of the Son of Man give the first illustrations of a new order of joy—a joy distinctive of the Christian heaven. They tell us that in this higher world of being there is a law of moral gravitation by which a soul only finds its satisfaction in the attraction towards other souls. The question now remains. Is this law universal? Is the force of moral gravity in the kingdom of heaven like the force of physical gravity in the kingdom of earth—one that fills all spheres? We have

seen its operation in the highest sphere—in Christ, the firstfruits. We have seen that this law of moral gravitation, or love, constituted the joy of our Lord. Is that which is true of the Head true also of the members? Were we to descend the steps of the heavenly hierarchy, should we find at every stage of our descent the illustration of this same principle of self-sacrifice which we have found to be at the summit of the celestial ladder? To a consideration of this great question we shall return in our next article.

GEORGE MATHESON.

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## THE CHURCH OF CHRIST IN THE APOCALYPSE.

### HER WORK AND SUFFERINGS.

AMONG the points connected with the view of the Church of Christ presented to us in the Apocalypse, and distinct notions upon which are necessary to the interpretation of the book, is one which seems to us worthy of a larger measure of attention than it has yet received. We refer to the extent to which her work and sufferings are distributed over her members. It is clear that the Church as a whole is thought of as a working Church. This is emphatically brought out in the Epistles of Chapters ii. and iii. In each of these Epistles, with the exception of the second and third, the very first words of the address to the angel of the Church are: "I know thy *works*." It is true that the word "works," in conformity with the general use of it in the writings of St. John, is to be understood in a larger sense than that assigned to it in the English tongue; not merely active deeds but the whole character and life of the worker are denoted by the term. What

he suffers as well as what he does; the emotions that he experiences, the affections that he cherishes, the graces that he cultivates, are all, as well as the outward energy that he displays, a part of his "works." Yet the word would not have been chosen had not working been regarded as the natural and necessary expression of life; and when, therefore, the first words addressed to five of the Asiatic Churches are "I know thy works," we are entitled to infer that work of one kind or another was considered by the Lord of the Church an indispensable element in the condition of his people. But this is not all. In the Epistles where it occurs, the word "works" is expanded into various kinds of positive working. "I know thy works," is said to Ephesus, "and thy toil, and patience, and that thou hast not grown weary" (Chap. ii. 2, 3), "I know thy works," is said to Thyatira, "and thy love and faith and ministry and patience, and that thy last works are more than the first. And I will give unto each one of you according to your works" (Chap. ii. 19, 23). "I know thy works," is said to Sardis, "that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things which remain, which were ready to die; for I have found no works of thine fulfilled before my God" (chap. iii. 1, 2). "I know thy works," is said to Philadelphia, "that thou hast a little power, and didst keep my word" (Chap. iii. 8). And, finally, to Laodicea it is said, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one, and miserable and poor and blind and naked: I counsel thee," etc. (Chap. iii. 15, 17). Everywhere throughout these Epistles, in which we have a picture of the Church in her pilgrimage condition from the beginning to the end, it is implied that she is called not merely to enjoy privi-

leges, but to toil in faith and love and patience, in ministering to others, in defence and in illustration of the truth. In addition to this, we read constantly throughout the book of the work of "witnesses," of "servants," of "prophets," and of "priests." According to the view of St. John the Church of the Lord Jesus Christ is a working Church.

She is not less a suffering Church. So many are the passages bearing upon this point that it is unnecessary to make the attempt to enumerate them. In the very opening of his book the Seer introduces himself to those to whom he writes as a "partaker with them in the tribulation and kingdom and patience which are in Jesus" (Chap. i. 9). The Epistles to the Seven Churches are full of records of the trials and persecutions which believers must expect to meet at the hands of an evil world (Chap. ii. iii.). When the elder answers the question of the Apostle as to "the great multitude which no man could number, standing before the throne and before the Lamb, arrayed in white robes and with palms in their hands," he said unto him, "These are they which come out of the great tribulation. They shall hunger *no more*, neither thirst any more; neither shall the sun strike on them, nor any heat" (Chap. vii. 14, 16). When the dragon fails in his attempt to injure the woman who brought forth the man child, he "goes away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus" (Chap. xii. 17). In the day of his power the second beast causeth "that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name" (Chap. xiii. 17); that is, he denies a part in the intercourse of life and in the rights of citizenship, to every one who refused to acknowledge the supremacy of the first beast. And, finally, to quote but one passage more, the glassy sea by or upon which there stand they "that come victorious from the



beast, and from his image, and from the number of his name, having harps of God," is described as "a glassy sea mingled with fire" (Chap. xv. 2), a description in which, whatever the sea itself may be, a point that does not concern us at present, the "fire" mingled with it must denote those paths of trial through which, in his righteous judgments, God leads his people that He may bring them out into a "wealthy place" (comp. Psalm lxi. 12). The Church of Christ in the Apocalypse is not less a suffering than a working Church.

The question, however, that we have now to answer is, Do these descriptions apply to all the faithful, or only to a part of them? Is the same work, are the same sufferings, predicated of every believer in Jesus; or are we in each case to distinguish two classes, separating in the one prophets and witnesses, in the other martyrs in the ordinary sense of the term, from the great body of believers?

We may gain some light upon the first point by remembering that, at all events, *all* believers are priests. Here no doubt can be entertained. It is unquestionably in the name of all members of the Christian Church that St. John lifts up his song of praise, "Unto him that loveth us, and loosed us from our sins by his blood: and made us to be a kingdom, to be priests unto his God and Father: to him be the glory and the dominion for ever and ever. Amen" (Chap. i. 5, 6). The same thing is equally clear in the song of the twenty-four elders, when they beheld the Lamb take the sealed roll to open it: "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (Chap. v. 9, 10). Again, there can be as little doubt that the "doing service"

spoken of in Chapters vii. 15 and xxii. 3, is spoken of all believers, for all believers have the name of God and of the Lamb written on their foreheads (comp. chap. iii. 12); and, as shewn by the word used in the original, the service referred to is priestly service. When, accordingly, we read in Chapter xx. 6 of the blessedness of those who have part in the first resurrection, that "they shall be priests of God and of Christ, and shall reign with him a thousand years;" it is at least obvious that nothing more is there said of them than may be equally said of every true follower of the Lord.

If all Christians are thus priests, we are prepared for believing that, in the view of the Apocalypse, all are also prophets; and such appears to be the case. A good deal will here depend upon the manner in which we arrange the different clauses of Chapter xi. 18. In the Revised Version that verse reads as follows: "And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth." It will at once be seen, on consulting the later reading of the Original, that the words "the small and the great" must be referred, owing to the change of case, to all who are mentioned in the preceding clauses, and not simply to what may seem the last of three classes, "them that fear thy name." This consideration is therefore fatal to the idea of commentators who find in these clauses mention made of two classes: (1) God's servants, his prophets and his saints; (2) Them that fear his name, the small and the great. It is not less fatal to the view which sees in the first clause, "the prophets," those who have served God by the proclamation of Divine mysteries; in the second, "the saints," the whole mass of believers; and in the third, "them that fear thy name, the small and

the great," a summary of the two classes, prophets and saints, already spoken of. The only remaining question, therefore, is, whether we have before us three classes, "prophets," "saints," and "them that fear God's name." But, if this be so, who constitute this third class? Füller answers that they are those who stand to the New Testament Church in a relation similar to that of Gentile proselytes to the Church of the Old Testament. "We have here," he says, "not only a comprehensive statement of those who constitute the Congregation of God, both in its most eminent members (*προφῆταις*) and in the mass of these members themselves (*ἀγίοις*); but they also, when reward is given, shall not be forgotten who stood in a friendly relation to the Church, recognized the work of God in her, and allowed the Divine Word which she preserved to be their lamp, although they had not proceeded so far as to join themselves to the Christian community. For this shall such persons be rewarded, that they turned their thoughts from the world to God, and were earnestly desirous, so far as their strength and knowledge permitted, to do his will" (Füller on Rev. xi. 18). It ought hardly to be necessary to say that we have thus introduced to us a class of persons unknown to the New Testament, and even more particularly to the Book of Revelation. The "reward" spoken of, too, is a definite reward, the same at least in essence, if not in degree (because degree is modified by the character of the recipient), for all who are capable of receiving it. We suggest that the clauses of which we speak can only be arranged, if we keep in view the style of the Apocalypse, in a manner different from any of the above. Those described as "Thy servants the prophets," a conjunction of terms which meets us also in Chapter x. 7, seem to stand alone at the head of the sentence and to include the classes afterwards referred to. These classes are two in number, "the saints" and "they that fear thy name";

and the two appear to be mentioned upon a principle of which many illustrations may be found in the Apocalypse,<sup>1</sup> the Seer beholding the objects before him in two aspects, the one taken from the sphere of Jewish, the other from that of Gentile, thought. All true Israelites were considered "saints" or anointed ones. "They that fear God" was, as we see in the Acts of the Apostles (Chap. xiii. 16, 26), the appellation applied to Gentile proselytes. No distinction is indeed drawn between a Jewish and a Gentile portion of the Church. Both are really one, but they may be, and are, viewed in a double light. The last clause, "the small and the great," is then applicable to all who have been mentioned. The arrangement of clauses thus suggested has an analogy in the words of Chapter i. 19. "Write therefore the things which thou sawest, and the things which are, and the things which shall be after these things," words of which the first portion, "the things which thou sawest," are immediately resolved into the two parts in which they find their application to the history of the Church: the first, to her present condition as she follows her Lord in his humiliation; the second, to her subsequent fortunes when, all her trials over, she shall enter upon her reward in the world to come. Alike in this verse and in that more immediately under consideration we should be disposed to translate the first *καί* by the English word "both" instead of "and," when the words of Chapter xi. 18 will run: "And to give reward unto thy servants the prophets, both the saints and them that fear thy name, the small and the great." All God's people then, all the members of Christ's Church, are prophets.

The arrangement of the clauses in Chapter xi. 18 may certainly be disputed. We turn to a more important passage bearing not only on the work, but also on the sufferings, of believers. At Chapter xi. 3 we read, "And I

<sup>1</sup> See EXPOSITION for December, 1882, p. 430, etc.

will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the Lord of the earth." Who are these two witnesses? It seems in the highest degree improbable that we are to understand by them either two individuals already known to us, such as Enoch and Elijah, Moses and Elijah, Joshua and Zerubbabel, or two who are yet to arise towards the close of the present Dispensation, and in whom the power of the true Church is to be concentrated. Of the first of these ideas it is not necessary to speak, while the difficulties attending the second seem to be insurmountable. (1) By such an interpretation the number two is understood with a literalism inconsistent with the symbolism of numbers throughout the Book of Revelation. (2) The same remark may be made with regard to the one thousand two hundred and sixty days which, if we mistake not, all interpreters who suppose that we are here told of two individual persons feel themselves compelled to take also literally, referring them to the three and a half years, or the last half of the last week of years of the present era, during which it is supposed that Antichrist will be in power upon the earth. Such a view of these "days," however, appears inconsistent with the prophecy of Daniel (Chap. ix. 27) upon which the representation rests; and we must agree with those who see in the period thus spoken of a symbolical description of the whole time of the Church's militant history, either from the moment when she was formally constituted on the day of Pentecost, or at all events from the destruction of Jerusalem, to the Second Coming of her Lord. Such a view of the one thousand two hundred and sixty days makes it of course impossible to identify any two special individuals with the two witnesses. (3) If we take the number of the witnesses literally, it will be necessary to look in a similar light at

everything else that is said in connexion with them,—their clothing with sackcloth, their miracles, death, resurrection, and ascension into heaven in the presence of their enemies. (4) The extent of the field in which the witnesses work and suffer is also fatal to the view. That field is commensurate with the whole earth, as appears from the description given of their Lord, “the Lord of the earth,” in Verse 4, and also from the fact that their prophesying is the same as that of Chapter x. 11, which reached to “many peoples and nations and tongues and kings,” where the four objects mentioned lead us to the thought of the whole world, although it may be to that not of all but only of “many” upon it. The interpretation, therefore, which fixes upon two individuals must be rejected. It may indeed be at once allowed that, in a manner conformable to the general structure of the Apocalypse, the Seer starts from the thought of two such persons, who may have been suggested to him either by the history of the Old Testament or by his own experience. Examples of this kind in sufficient number, and of sufficient importance to justify his resting upon them as the basis of his prophecy, were not wanting either in the Old Testament or in the history of our Lord. In the former we have Moses and Aaron, Joshua and Caleb, Elijah and Elisha, Zerubbabel and Joshua. In the latter we have our Lord sending forth both his apostles and the seventy disciples two by two, together with such a promise as that contained in the words, “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” Yet, although the starting point may be found in such allusions, the Seer certainly passes from the thought of any two individuals whatever to that of all who in every age and land fulfil the idea of witnessing present to his mind. The two witnesses of Chapter xi. are thus those believers in general who, amidst the defection of

others, remain faithful to their Lord. They are the true Divine seed within the outward Church, the little flock that listens only to the voice of the Good Shepherd, and is led astray neither by the world nor hireling shepherds. If so, it is apparent that to the eye of the Apostle the Church of Christ as a whole is a witnessing Church. As a whole she prophesies. She combines in herself the properties of the two olive trees and of the two candlesticks, and is at once the source of consecration and of light to men. In other words, as our Lord said of Himself, "I am the light of the world" (John viii. 12), so by vision to his servant He here declares that his people are the light of the world. As He said of Himself, and of those whom He associated with Himself, "We bear witness of that we have seen" (John iii. 11), so He here declares that after Him his Church witnesses. Her task is to prophesy, and all her true members are prophets.

The conclusion thus drawn from particular passages of the Apocalypse is confirmed by the general tenour of the book. The "rest" of the woman's seed spoken of in Chapter xii. 17, which no one would think of limiting to those whom we ordinarily call prophets, are described as persons who "keep the commandments of God and hold the testimony of Jesus." The "brethren" spoken of in Chapter xii. 10 embrace all who "overcome because of the blood of the Lamb," that is, all believers; and one of the means by which they overcome is "the word of their testimony," language which can only mean that testimony concerning Jesus which they had been enabled to deliver. The Apostle himself claims no more than to "bear witness of the word of God and of the testimony of Jesus Christ," that is, of the testimony given by the Saviour (Chap. i. 2); while even the angel at whose feet the Seer falls down to worship, though he is restrained from doing so, asserts for himself only what he expresses in the words, "I am a

fellow-servant with thee, and with thy brethren that hold the testimony of Jesus," adding at the same time, "for the testimony of Jesus is the spirit of prophecy" (Chap. xix. 10). All Christians, therefore, having that spirit of prophecy, must be considered to be prophets.

It is no doubt true that in Chapter xvi. 6 we read of "saints and prophets" as if they were two different classes of persons; but that we are rather to think here of one class looked at in two different aspects seems to be clear from two considerations. (1) That saints are mentioned first, which they would not be (for St. John seems never to resort to anticlimax) were they two classes to be thus distinguished. And, (2) From the words of Chapter xviii. 24, in which we read of "the blood of prophets and of saints, and of all that have been slain upon the earth." A glance at the Original will shew that the group last mentioned in this Verse is commensurate with prophets and saints, considered as one group in which it is at least thus permissible to regard the prophet as a saint and the saint as a prophet.

The truth is that St. John's conception of the work of the Church leads necessarily to this view of her members. The great commission given her, with which he peculiarly deals, is to bear witness to the Second Advent of Jesus. But she does this as a whole, not by any special class within her borders. All her members prophesy.

From the working we turn to the suffering Church; and the point which is of interest here is that, just as all the members of the Church are priests and prophets, so all of them are witnesses or martyrs. It would seem as if we were not to distinguish, at any rate to the extent commonly done, between ordinary believers to whom a peaceful death may be granted and those to whom, because they perish by violence, we commonly confine the term martyr. Let us prepare the way for the consideration of this point by



looking as briefly as possible at the deeply interesting vision of the fifth Seal.

The following are the words in which that vision is related: "And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled" (Chap. vi. 9-11). The first question to be answered in connexion with this striking passage is, Who are these saints? Are they saints of the Old or the New Testament Dispensation? There is not a little in the passage that leads us to think only of the former.

Let us notice, first, the manner in which the testimony of these saints is described. The word *μαρτυρία* occurs nine times in the Apocalypse. In six out of the nine it is directly associated with the name of Jesus (Chap. i. 2, 9, xii. 17, xix. 10 *bis*, xx. 4). In a seventh it stands so near the mention made of "the blood of the Lamb," that it is impossible to separate the two (Chap. xii. 11). In an eighth we certainly read only, "And when they shall have finished their testimony," but the whole context guides us so distinctly to the thought of *Christian* testimony that it is again impossible to separate that spoken of from the testimony of Jesus (Chap. xi. 7). The passage before us is the only one in the whole book in which not only is there nothing to suggest the thought of Jesus, but in which there is rather clear indication that we are to think of God alone. Those referred to "had been killed for the word of God, and for the testimony which they held" (compare what has been

said on Chapter xii. 11). We are thus almost compelled to think of a different "testimony" from that of New Testament believers, the testimony to God rather than to Christ; the testimony of the Old Covenant rather than of the New.

Secondly, The use of the word "Master" in Verse 10 (so unfortunately rendered in the Authorised Version "Lord"), leads to the same conclusion. This term (ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός) can hardly be referred to Christ. It must be addressed to God, and it bears in it less the joyful confidence of relation to the Almighty as a Father, than awe and dread towards a Sovereign Ruler and Judge (compare Acts iv. 24, and the margin of the Revised Version on Jude 4).

Thirdly, It is at least worthy of notice that the saints referred to are not said to have been killed under the fifth Seal, which like all the others is connected with the Christian age. It is rather distinctly implied that they had been killed before. The moment the seal is broken their blood is seen.

Fourthly, The manner in which these saints are appeased and comforted is peculiarly worthy of our regard. A "white robe" is given, and evidently for the first time given, them. But the saints of the New Testament receive *that very white robe during their life on earth*. Let our readers compare in this point of view such passages as the following—iii. 4, 18, vii. 14, xix. 8, 14, and they will see that the white garments there spoken of are possessed before the Church's warfare is at an end, or her marriage to her Lord has come. It is certainly true that in Chapters vii. 9, 13, and iv. 4, the white robes are also those of glory in heaven, but we need not dwell upon the fact that the believer appears there in the same perfect righteousness as that in which he is accepted here. The "white robe" of Chapter vi. 11 is thus a more complete justification than that which

was enjoyed under the Old Covenant. It is that referred to by St. Paul when he says to the Jews at Antioch of Pisidia, "By *him* every one that believeth is justified from all things from which ye could not be justified by the law of Moses" (Acts xiii. 39). It is the fulfilment of that hope in which, as they saw the day of Christ afar off, they "exulted"; and in which, when it was accomplished to them in the day of Christ, they "rejoiced" (compare John viii. 56). Not at death, but only at the coming in of the Christian Dispensation, were these saints made equal to believers in Jesus.

Fifthly, The parallelism of thought between the passage now before us and Hebrews xi. 39, 40, is very marked, and it is of Old Testament Saints that the writer to the Hebrews speaks.

These considerations sufficiently shew that the souls beheld under the altar in the fifth Seal were those of saints of the earlier Covenant. But, if so, we can hardly imagine for a moment that they were the souls of martyrs only, in the ordinary acceptation of that term. We cannot exclude from them Abraham and Isaac and Jacob, and all those who, though they met no martyr death, "searched what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them" (1 Pet. i. 11). The whole bearing of the passage obviously leads us to think of the waiting Church; of all who in their own day, and amidst their own difficulties, had been faithful unto death. It is true that they are described as "killed," but we have yet to notice the manner of thought that leads to the choice of such an expression; and, even without doing so, we can easily fall back upon that language of the sacred writers which represents the Christian life as a daily dying, and the offering up of ourselves in service to God as a living sacrifice.

If all the Old Testament saints were thus, to the eye of St. John, martyrs, much more may we expect to find the same style of language applied to the saints of the New Testament. Such, accordingly, appears to be the case. Throughout the Apocalypse the Church of Christ is distinctly a martyr Church. From the beginning to the end of her history in this world she is in the midst of conflict, is exposed to persecution, is doomed to a death of pain and sorrow through which she must pass before she is crowned with victory. When she is set before us in the form of the two witnesses in Chapter xi. she prophesies "clothed in sackcloth." The miracles of judgment performed by her presuppose that she is surrounded by bitter "enemies." And, when at length the closing moment of her struggle arrives, "the beast that cometh up out of the abyss" overcomes her and kills her, and her dead body<sup>1</sup> lies in the street of the great city, an object of contempt and mockery to all of the guilty world who pass it by.

There is indeed one passage in the book which seems to favour a conclusion different from that at which we have arrived. We read in Chapter xx. 4, "And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years." Whatever may be said of others, are not these martyrs who died a violent death in the cause of Christ? It is not necessary to think so. The difficulty lies in the word "beheaded." Had the Seer chosen the word "slaughtered," as he does in Chapter xviii. 24, or perhaps even the word "killed," as in Chapter

<sup>1</sup> Note the remarkable reading in Verse 8, not as in the *Textus Receptus* πτώματα, but πτώμα. The Seer even while speaking of the two witnesses does not say their "bodies," but their "body." This circumstance alone may shew us that we can hardly be dealing with two individual persons. There must be a sense in which, though conceived of as two they are really one.

vi. 11, the explanation might have been easier; but there is something so definite in the word "beheaded," or "smitten with the axe," that to understand it literally seems almost necessary to fair interpretation. It may, however, be worthy of notice that to do so will immediately involve us in not less formidable difficulties of another kind. Beheading was not a Jewish punishment. It was not even a mode by which the heathen were in the habit of putting the early Christians to death. Under any circumstances the number of believers actually beheaded must have been so small that to introduce them alone would be out of keeping with the other conditions of the scene. We must, therefore, in one way or another, enlarge the meaning; and it seems to us that this is best done by a comparison of the description before us with that in Chapter xi. 8. The tendency of the Seer to go back upon earlier descriptions is so well known that nothing need be said of it in general. Here he appears to have before him those whom he had previously alluded to, as exposed in the street of the great city until they went up into heaven in obedience to the voice which said to them, "Come up hither"; and he applies to them the term "beheaded," because, as there is reason to believe (Geikie, *Life of Christ*, vol. ii. p. 575), such exposure was actually resorted to in the case of those who had been put to death in that manner. We are thus led to think of all as "beheaded," who had been exposed to the contumely spoken of, and to see in all the clauses of the verse no more than a single class. The beheaded are the same as those who worshipped not the beast or his image and who received not his mark. It may only be added in confirmation of what has been said, that the three things predicated of these persons in Verse 6 are in other parts of the Apocalypse predicated of every one that overcomes—that the second death has no power over him, in Chapter ii. 11; that he shall be a priest of

God and of Christ, in Chapter iii. 21. We conclude, therefore, that it is not possible to draw the distinction so often found in this book between martyrs and ordinary believers. Or, if such a distinction is to be in any degree recognized, it can only be to this extent, that in the martyr's life and death we behold the type of what Christianity must always bring with it to the true disciple of Jesus.

We are thus led to the thought lying at the bottom of this whole method of representing the Christian's position in the world. The Christian is a member of that Body which has been put into his own place by Him who is now gone to the Father. He must work the Redeemer's work, and drink the Redeemer's cup, if he would share his victory. Christ Himself submitted to the inevitable law which may be expressed in his own words, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but, if it die, it beareth much fruit" (John xii. 24). How is it possible that his people should escape submission to the same law? St. John knows no Christianity which does not in one way or another lead through tears and blood, through suffering and the cross, to the heavenly reward. How can the Head pass along the path of its experiences without taking with it the members of the Body? Some may suffer more than others to the outward eye. There may seem to be more to endure in the dungeon or at the stake than in quiet solitudes to which the sounds of the world do not penetrate, and in which the persecutor does not think it worth while to seek his prey. Yet it may be often otherwise; and this much is clear that it is a part of that teaching of the beloved disciple which comes from his inmost soul, that an easy prosperous Christian on whom the world smiles, and who returns its smiles, is no true follower of Christ.

One remark more may be made. We saw in a previous paper what St. John's view was of the Universalism of the

Church. She recognized no distinction between Jew and Gentile. We see now what within the Church is the equality of all her members before God ; all are prophets, priests, kings, martyrs. There may be differences of degree, but in essential privileges all occupy the same footing. The supposed Judaic apostle, long accustomed to the differences of the theocracy and the temple and the synagogue, has now at least obviously surmounted his Judaic feelings and prepossessions, and has been able to throw himself into the heart of a system all the members of which are called, when we think of the most fundamental conditions of their state, to the discharge of equally important duties, and the enjoyment of equally precious privileges.

WM. MILLIGAN.

### THE ROUTE OF THE EXODUS.

WHEN I wrote the article on the Route of the Exodus, published in the April number of the EXPOSITOR, I did so merely as an exponent of Canon Scarth's theory, which seemed to me to fulfil the requirements of the Bible narrative more nearly than any other that had been proposed. Since then I have considered the subject more carefully, and some of the very objections urged by Mr. Whitehouse (in his Paper contained in the EXPOSITOR for June) had occurred to my own mind before reading his statement of them, and had led me to form an independent theory, differing slightly from those both of Canon Scarth and of Brugsch Bey, but supported in its rendering of the meaning of the term יַם־סוּף *Yam-Sûph* by first-rate Hebrew scholars. I shall not now repeat more than is absolutely

necessary what I then said on the points on which I still agree with Canon Scarth, but will offer a few remarks on the objections urged by Mr. Whitehouse to the Canon's theory; and, in so doing, will briefly state the view which I myself have been led to form—a view which has been submitted to and approved by some very competent judges.

All Egyptologists hold that the modern fishing-village of Zan or San (this word being the Arabic, and Tanis the Greek, form of Zoan) occupies the site of a town called after his own name by Rameses II.; and most authorities are of opinion that this town was the Rameses of Exodus xii. 37. This being granted, the great distance of Tell el Maschuta from San (involving a march of nearly thirty miles), is greatly against its identification with the first halting-place of the Israelites.

Succoth is a Semitic word signifying *booth*, *tent*, or *tent-camp*, and might well be supposed to have been bestowed by the Hebrews (see Genesis xxxiii. 17) on the place where they probably made their first encampment under *booths* of reeds (like those used as dwellings to the present day by the people living near the southern shore of Lake Menzaleh), were it not a well-ascertained fact that the whole district known under the Greek conquerors of Egypt as the Sethroitic Nome was called Suko or Sukkôt by the Semitic aggressors and shepherd tribes from the East, who had pastured their flocks in this region, and named it from their *tents*, before Jacob and his sons arrived in the Delta.

It is therefore probable that Moses merely localized to the particular spot on which the host he led first encamped, the designation he found applied to the region in which it was situated. However this may be, it is certain that the Succoth of Exodus xii. 37 has no necessary connexion with the Pithom of Exodus i. 11. The latter name, which means "Abode of Tum," was doubtless shared by two or



three towns containing temples consecrated to the worship of Tum, or the setting sun, a favourite deity with the ancient Egyptians. I do not dispute the identification of Tell el Maschuta with one of these towns; but, as the fugitives would assuredly endeavour to avoid towns, this seems to make it the less likely to have been the site of Succoth.

Canon Scarth agrees with Mr. Whitehouse in considering Etham to have been one of the line of frontier fortresses extending between latitude 30° and 31°. The portion of this wall of fortifications lying nearest to the Mediterranean appears to have borne the Semitic name of Shûr, which was thence bestowed upon the waterless wilderness to the east of it ("the wilderness" of Numbers xxxiii. 8, mentioned before "the wilderness of Etham," as if distinct from the latter). This northern part of the line of forts, being most exposed to the attacks of the Semitic invaders, would naturally have early acquired a Semitic designation, whilst the wall of defences south of Canon Scarth's Etham (the modern Kantara), together with the desert extending for some distance south-east of that place, continued to bear the Egyptian name of *Khetam*, rendered in Hebrew by Etham.

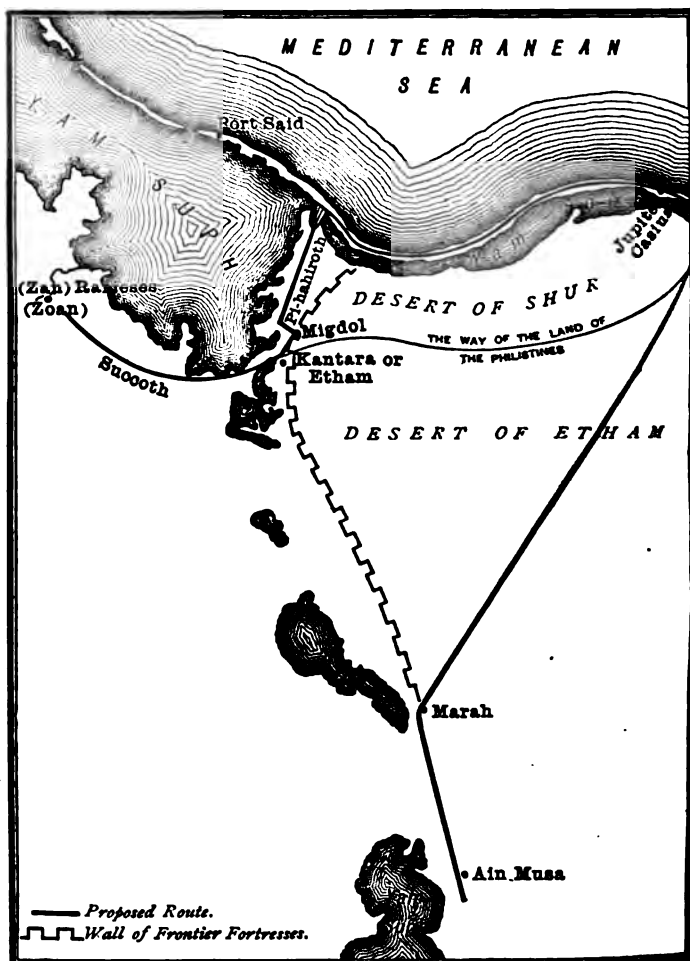
Past Khetam and Migdol ran "the way of the land of the Philistines;" but, "though that was near," the Divine command came to Moses to turn back from the frowning fortress barrier, and, leaving Migdol on the right, to encamp between it and the sea; for "God led the people about through the way of the wilderness of the יַם סִינַי *Yam Sîph*." In the meaning attached to this term *Yam Sîph* lies the main point at issue. It is first used in Exodus x. 19; and, if we allow the modern Zan or San to be the ancient Rameses or Zoan, we must I think agree with Canon Scarth that the *Yam Sîph* into which the locusts were cast by a strong *west* wind could be none other than

Lake Menzaleh ; for, as he points out, " a *north* wind would be needed to blow them forty or fifty miles over the desert to reach the Red Sea at Suez." The Hebrew word *Sûph* conveys a meaning almost as broad as that attached to our English word *weeds*, and includes marine as well as fresh-water plants ; for in Exodus ii. 3 we find it applied to the *flags* in which the ark of bulrushes was hidden, and in Jonah ii. 5 to the *seaweeds* wrapped about the prophet's head. The Red Sea was and is famous for its *seaweeds* ; Lake Menzaleh for the luxuriant growth of *flags* and reeds fringing its shores ; so that *Yam Sûph* is equally applicable to both seas. So, too, is the Greek term *ἐρυθρὰ θάλασσα* ; for Lake Menzaleh was and is a *red* sea, being (as I stated in my former paper) often tinged with reddish sand, especially at the time of the inundation of the Nile, one or more of whose branches flowed through it at the time of Moses as at the present day.

We ourselves apply the same descriptive names to several localities ; we have, for instance, more than one Whitesand Bay in the county of Cornwall alone ; but we are more careful to avoid repetition where the definite article precedes the noun, and therefore *the* Red Sea stands by itself. The ancients were, however, far more vague than we are in their use of geographical terms ; and, when we find Herodotus applying the appellation *ἐρυθρὰ θάλασσα* to the Indian Ocean and the Persian Gulf, we need not wonder at the Hebrews classing Lake Menzaleh, as well as the Red Sea with its Elamitic Gulf, under the one designation of *Yam Sûph*. They may in this have followed an ancient tradition that the Red Sea and Lake Menzaleh were once one ; and, in so doing, they would be supported by geological evidence of the more northerly extension of the Red Sea in former ages ; for in the bed of Lake Timsah fossil shells have been discovered of a species now confined to the Red Sea, though, at the time of the Exodus, the Red

Sea had receded almost to its present limits, leaving only the Bitter Lakes, Lake Timsah, and one or two lakelets to mark where it had once flowed.

The levels and the configuration of the country between



Lakes Menzaleh and Sirbonis render it a matter of extreme probability that, in the days of Moses, the two lakes were joined by a narrow strait, so as to form one *Yam Suph* or

Sea of Weeds (flags or reeds being understood as the *weeds* here indicated by the word *Sûph*). It will be seen on reference to the accompanying sketch map, that, according to the route proposed, the Israelites kept Lake Menzaleh, or the *Yam Sûph*, close upon their left from the hour of their leaving Rameses till their encampment at Pi-hahiroth ; thus " God led the people about through (or *made them to turn toward*) the way of the wilderness of the Yam Sûph."

Though mature deliberation has led me to reject Canon Scarth's theory of the march to Port Said and back again over the same ground, yet the rejection of this after-march into a *cul de sac* need not involve the refusal to acknowledge the marvellous manner in which the localities he has fixed upon for Pi-hahiroth, and for the crossing-place of the Israelites, fulfil almost every requirement of the narrative in Exodus xiv. as none proposed by other authorities have hitherto done. Yet even with regard to the Canon's theory, no less than with regard to that of Mr. Whitehouse, an unbeliever, after looking at the ordinary modern maps of the Delta, might be ready to exclaim, "What need was there that God should have opened a way for the Israelites through the midst of the sea, when they might just as well have gone by land!" On consulting the Admiralty chart, however, he would find that the twenty miles of country lying between Lake Menzaleh and the Lake Sirbonis of the ancients are, even at the present day, by no means always dry land ; but that in winter some six or seven miles of the intervening space are turned into a lake, and the level of part of the remainder is nearly thirty feet below that of the Red Sea. These and other physical features of the sandy tract bordering the Mediterranean, between Lake Menzaleh and the "Sirbonian bog," seem, as I have before hinted, to prove that, at the period of the Exodus, the Israelites, on arriving at the extreme north-east end of Lake Menzaleh, would find their further advance barred

by the strait connecting it with Lake Sirbonis. Pursued by the host of Pharaoh, and shut in to the east and south by the wilderness of Shûr, and to the west and north by the *Yam Sûph*, the Israelites were "sore afraid, and cried unto the Lord." Strange, indeed, must have sounded to them the words in which He answered their cry: "Speak unto the children of Israel that they go forward." To do this seemed to be only the exchanging of a probable death in the wilderness for a certain death by drowning; but swiftly followed the Divine command, with its re-assuring promise: "Stretch out thine hand over the sea and divide it; and the children of Israel shall go on dry ground through the midst of the sea." "And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong *east* wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left."

Just at the very spot (at the north-east end of Lake Menzaleh), where Canon Scarth fixes the crossing of the Israelites, I imagine the shallowest part of the strait to have existed; and I believe the *east* wind to have caused that portion of it to have become dried up and turned into a ridge of sand, dividing the two lakes which the strait had before united; thus enabling the children of Israel to go into the *midst* of the sea upon the dry ground.

The upholders of the theory that the Red Sea is the *Yam Sûph* through whose waters the Lord opened a passage for his chosen people are obliged to maintain that the word *east* in Exodus xiv. 21 is a mistranslation, because the effect there described as having been brought about through the agency of the *east* wind could never have been produced by an *east* wind on the Red Sea.

On the other hand, observations made on the spot by

Canon Scarth prove that Lake Menzaleh is, even to the present day, driven back by an *east* wind in exactly the manner narrated in Exodus xiv. 21. The Canon's description (which I gave at full length in my former paper) holds equally good if we suppose the crossing-place to have been a narrow strait; and *this* view fulfils more literally the conditions of Exodus xiv. 21, 22, for it shews how, during the passage through the midst of the Yam Sûph, its divided waters were a wall unto the Hebrews on either hand; and how, even after their arrival at the long strip of sand forming the northern boundary of the Sea of Reeds, they would be still marching between two walls of water, the right-hand wall being formed by the familiar Yam Sûph, and the left by the Mediterranean, then first seen by the fugitives. In later times, when the strait connecting Lakes Menzaleh and Sirbonis had become more permanently dry ground, it gave access to the main route from Egypt to Syria, which traversed the narrow strip of sand to the north of Lake Sirbonis along which the Israelites marched, secured from the pursuit of their enemies by the returning waters that covered the natural bridge over which the Egyptians had expected to cross, like the children of Israel, through the midst of the sea. Many of Pharaoh's warriors fell into the quicksands that abound in the neighbourhood of the site of Pi-hahiroth: "The Lord stretched out his right hand, *the earth swallowed them*"; and of the rest "there remained not so much as one, for God blew with his wind and brought again the waters of the sea upon them" (Exodus xiv. 28, xv. 10, 12, 19). The change of the wind to the west, indicated in Exodus xv. 10, caused the corpses of the drowned Egyptians to be washed ashore at the feet of the children of Israel as they were marching along the sand bank between the Yam Sûph and the Mediterranean (Exodus xiv. 29, 30), towards the base of the hill afterwards crowned by the temple of Jupiter Casius.

After rounding the eastern end of Lake Sirbonis, the Israelites seem to have occupied three days in traversing the wilderness of Shûr, and another three days in crossing the desert of Etham, ere reaching the halting-place of Marah, in whose bitter waters we seem to recognize the modern Bitter Lakes. Here they would be again in the neighbourhood of the frontier wall; but, as the forts were not so frequent along it towards its southern end, it did not here prove so formidable a barrier as at Etham; for, having been built long before of crude bricks, it had already crumbled away wherever it was not kept in repair.

The next station to Marah, we are told, was Elim, which Brugsch places not far from the present Ain Mûsa (the "Wells of Moses"). "And the children of Israel removed from Elim, and encamped by the *Yam Sûph*." The term *Yam Sûph* in this verse (Numbers xxxiii. 10) undoubtedly applies to the Red Sea itself; and, having thus traced the wanderings of the Israelites along the shores and through the very midst of the northern *Yam Sûph*, whose *weeds* were *reeds*, we leave them encamped on the sandy margin of the southern *Yam Sûph*, whose *weeds* were the *algæ* of the ocean.

A. G. WELD.

## THE GRAPHIC ELEMENT IN THE OLD TESTAMENT.

THE older writers on what, for their time, constituted Biblical Introduction, draw particular attention to the *evidentia* of the style of the sacred writers. The expression, as understood by them, was not inappropriate to denote what Whately in his Rhetoric calls "energy" (the *Epepyeia* of Aristotle), or the "vivacity" of Campbell; and is even more suggestive than these terms, from their common use, have now come to be. It corresponds, in fact, to the τὸ πρὸ ὁμμάτων ποιεῖν of the Greeks, or the *subjectio* of Latin writers, and is thus explained by Salomon Glass:<sup>1</sup>—  
 "Per *evidentiam* literaturæ sive styli Scripturæ Sacræ hoc loco non intelligimus ejus claritatem et perspicuitatem . . . sed specialius *virtutem eam, quâ res quasi ante oculos spectandæ proponuntur.*" He goes on to say:  
 "Et tali sermone animus non solùm movetur, sed res ipsæ etiam illustrantur, dum veluti coràm spectandæ proponuntur, ac ita quædam αὐτοψία et intuitiva (ut in Scholis loquuntur) *notitia* efficitur;" quoting the maxim of Horace:—

"Segnius irritant animos demissa per aures,  
 Quam quæ sunt oculis subjecta fidelibus, et quæ  
 Ipse sibi tradit spectator."

To the same effect, and almost in the same words, Flacius<sup>2</sup> had expressed himself before; and Franzius<sup>3</sup> puts the matter even more pithily: "Omnino enim tota

<sup>1</sup> *Philologia Sacra Libri Quinque*: Lib. I. Tract. iii. Sect. iv.

<sup>2</sup> *Clavis Scripturæ: Altera Pars*, Tract. v. Col. 473 sqq.

<sup>3</sup> *Tractatus Theologici*, Hæcædulum LVI.





Scriptura rem, quam propositura est, non tam eloquitur, quam certis adhibitis gestibus et affectibus agit, et quasi in *Comœdia viva* representat."

This graphic feature is, of course, common to all languages in a greater or less degree. Aristotle refers to Homer for examples of the τὸ πρὸ ὁμμάτων ποιεῖν, and the writers who have been named give illustrations of *evidentia* indiscriminately from all parts of Scripture. But in the Old Testament it is most strikingly exhibited, although our very familiarity with Bible language leads an ordinary reader often to overlook the vividness of the style which gives so much life to the sacred page; and a constant regard to its presence is necessary to prevent misconceptions that might arise as to the force of Scriptural language in general, and will enable the expositor in many cases to clear up passages that are otherwise obscure.

I. The whole tone of Hebrew thought inclines to actual presentation of the object rather than to notional representation of it, and this to such an extent as to have moulded the constructions of the language, and even controlled its lexical contents.

(1) The poverty of the language in adjectives has been remarked upon by all grammarians, and finds here its explanation. Accustomed to regard things in their concrete aspect, the writers of the Old Testament say, attributively, "walls of wood," and then, predicatively, "its walls are wood," so that one class of adjectives, that denoting *material*, has scarcely been formed at all, and others but sparingly, substantives being made to do duty instead. Even when compelled to abstract a quality, the Hebrew still regards it as a thing, and uses the abstract noun rather than the adjective; saying "words of truth" rather than "true words." And it is remarkable that, although there is no want of expressions to denote mental and spiritual qualities or acts, derived to a great extent, as in

all languages, from those which are physical and sensible ; yet these expressions, whether nouns, adjectives, or verbs, retain with great firmness their primary significations, even though capable of being employed in secondary senses. Consequently the language is highly metaphorical, and even in formal comparisons it assumes a bold conciseness which is very striking, the feature of comparison being overlooked in the contemplation of the object to which it belongs ; as " Who will give me wings like a dove ? " " Thy eyes are doves," and so forth.

The significance of this to the expositor is apparent. When a sacred writer uses a bold metaphor, it becomes the duty of the careful interpreter to consider what quality or qualities the writer was thinking of, and not to proceed to enumerate all the particulars in which the resemblance may hold. Much less, when the writer, preoccupied with one quality, straightway names the thing itself, must the expositor conclude that the thing itself is intended. Thus, to conclude from prophetic denunciations of sacrifices and feasts that these were neither appointed nor approved by God is false interpretation to begin with, and can only vitiate the process of historical criticism. On the other hand, the difficult passage in Psalm xlv. 7 (Heb.), which some render, " Thy throne is God " *i.e.*, *divine*, shews at least how cautiously the principle before us has to be handled.

(2) Of the nature of *evidentia* also is the extensive use of the definite article where other languages speak indefinitely. So strongly demonstrative is the language here that it not only regularly says " the snow," " the water," " the gold," " the ox," and so forth, when a whole class or a material is in question, but vividly singles out and particularizes an individual where we should use the class name. Thus Noah sends forth " the dove " and " the raven ; " " the escaped one " comes to Abram and reports

the taking of Sodom; and "the lion and the bear" fall upon David's flock.

Perhaps it was from a similar impulse that a neuter gender was never developed. It is remarked by Whately that our language with its neuter gender, enables us to personify neuter things by speaking of them as masculine or feminine. On the other hand, the Shemitic languages, having no neuter at all, virtually personify all nouns, and are to that extent poetical throughout. It thus comes quite naturally to a writer to describe the mountains as skipping like rams; and to speak of the stones crying out of the wall, and the beam out of the timber answering it.

(3) The tense usages in Hebrew furnish a very clear illustration of the principle we are considering. Accustomed to direct objective presentation, the writers content themselves with a few forms to denote various spheres of time and relations of dependence; and we have to consider the context, or, in other words, to place ourselves side by side with the writer in each case, to occupy his precise point of view, in order to observe the relation in which the events stand to him. Prof. Driver in speaking of the Imperfect with strong *Waw*,<sup>1</sup> says: "That a series of past facts should ever have been regularly viewed in this light (a supposition without which the construction before us remains unaccountable), that in each term of such a series the salient feature seized upon by language should be not its character as past, but its character as nascent or ingressive, may indeed appear singular: but the ultimate explanation of it must undoubtedly lie in the mode of thought peculiar to the people, and here reflected in their language." Now this mode of thought referred to in the words we have emphasized is just the striving after the *evidentia* of which we speak. To the Hebrew speaker or writer the character or quality of the act was the primary

<sup>1</sup> *Treatise on the use of the Tenses in Hebrew*, 2nd Edition, § 68.

thing, not its sphere of time. And in his endeavour to make that quality evident to the hearer or reader, he used such forms as would describe the event or state in its own character or its relation to other acts and states, moving on with the panorama that moved before his eyes, and expecting his listener to move with him. Without bearing this constantly in mind, we shall never be able to appreciate the peculiar usages and sudden transitions which are so characteristic of Hebrew diction.

(4) It was no doubt for the same reason that the Hebrew so tardily developed indirect speech, but takes the reader at once *in medias res*, and by dialogue, and sometimes by highly dramatic representation, exhibits what in our languages is generally conveyed by a summary or indirect statement.

Of the vividness imparted to poetical style by this mode of speech the second Psalm is a striking example, in which various actors are introduced, so to speak, abruptly on the stage, without any direct announcement of their appearance, the different scenes succeeding one another with picturesque brevity.<sup>1</sup> But even in the ordinary narrative style, it should be observed how, by means of dialogue, there is presented before us a great deal more than plain narrative could well convey. The voice, the gesture, the inward feelings of the interlocutors are conveyed or implied in their attitudes and words; and though the difficulty of the language with the *oratio obliqua* should warn us against taking the words in such conversations as meant to be the *ipsissima verba* that were spoken, we may be sure that they are always designed to convey some notice of the mind of the speaker, so that we have continually pictures between the lines, some of them most exquisite in the beauty of their details. Such a telling little picture is drawn, for example, in 1 Samuel ix. 11-13. The writer, who has been careful

<sup>1</sup> THE EXPOSITOR. Second Series, vol. iii. pp. 13 ff.

to describe the personal appearance of Saul in the second verse of the chapter, tells us how the two young men determined to consult the seer as to the straying asses. When they came to the foot of the hill on which the town of Samuel stood, they found young maidens going out to draw water, and put to them the brief question, "Is the seer here?" The narrative proceeds: "And they answered them and said, He is; behold he is before you; make haste now, for he came to-day to the city; for there is a sacrifice to-day of the people in the high place; as soon as ye be come into the city ye shall straightway find him, before he go up to the high place to eat; for the people will not eat until he come, because he doth bless the sacrifice, and afterward they eat that be bidden. Now therefore get you up, for about this time ye shall find him." Now wherefore all this round-about gossiping answer? Is it that the young maidens, impressed with the handsome form of the "choice young man and goodly, from his shoulder and upward taller than any of the people," under cover of giving information, take as long time to stare at the youth as propriety will allow? It is certainly noticeable that the first part of the answer is directed to *one* of the young men, "he is before *thee*" (לפניך); but, in any case, by the simple use of the direct dialogue, the writer paints in a few touches the whole scene at the well and the excitement in the town on the hill; so that we have not a bare report of what had been done to prepare for the sacrifice, but an exhibition of the various actors in the very act.<sup>1</sup>

<sup>1</sup> This is a feature of narrative that is very strikingly preserved in the modern Oriental usage. The charm of Eastern story-telling lies just in this system of word painting or word acting. A narrator does not give a *résumé* of an affair, but repeats it word for word. Or if, as sometimes happens, he has occasion to repeat the same thing more than twice, he says, "the matter was thus, and thus, and thus," holding up his hand and putting a finger to the thumb for each detail. We have thus a visible representation of the transition which so many languages show from *count* to *recount*, *conter* to *raconter*, קָפַר to קָפַר *zählen* to *erzählen*, and *tell* in its two senses. Does the Arabic حَدَّثَ here

II. The tendency to objective presentation, which thus shews itself as a general characteristic of Hebrew diction, manifests itself usually not only in an animated style, but also in an animated *delivery*. A speaker under such an impulse to exhibit the *very thing*, acts the thing by appropriate modulations of the voice and gestures of the body; himself absorbed in the scene described, he draws the hearer also into it, and gives him a *notitia intuitiva* of the matter in hand. To what extent this may be carried is seen in the symbolical acts of some of the prophets whereby, in a more striking way than by words, they intimated impending events or reprov'd prevailing sins. Thus Jeremiah wears a yoke on his neck, and breaks a potter's vessel in presence of the elders of the people. So Ezekiel lies on his side to intimate the siege of Jerusalem, and digs a hole in the wall to carry his furniture out of the city: and doubtless there are many such symbolical acts obscurely indicated in the prophetic writings.<sup>1</sup> Even in the historical writings we find frequently a speaking by signs and acts rather than words, as when Abraham is made to walk abroad and look at the stars, and when Saul hews the bullocks and sends to the tribes of Israel.

But, not to dwell upon this acted speech, there are the accompaniments of spoken speech, the looks and gestures of the speaker, which, of course usually disappear when language is written down, but which it would be exceedingly interesting to trace on the written page. The use of appropriate gestures in ordinary conversation, with which travel-

approach the word **أحد** *one*? The student will have observed that in all the respects enumerated, the Hebrew is more distinctly objective than the sister tongues; for both the Syriac and Arabic have worked for themselves a greater degree of freedom or subjectivity. Compare, for example, the bold objective **הִנֵּה** *behold!* with its etymological equivalent **אֵן** which already hovers, like the Greek *εἶ*, between direct and indirect speech. On the growth of the indirect speech in Hebrew, see Ewald, § 338 a.

<sup>1</sup> See Cheyne on Isaiah xxx. 8, 9.

lers are struck as soon as they pass beyond our own islands, is even more remarkable in the East than on the Continent. It is not that gesticulation is more animated, or declamation more demonstrative; for in this respect the Frenchman or Greek surpasses the Syrian or Egyptian. But with the latter there is more of the suiting of the action to the word, the gestures are more expressive; and this is carried so far that at times the spoken word is omitted and a significant gesture takes its place, and thus the conditions of the *comœdia viva* are literally fulfilled.<sup>1</sup> And, to come to the Old Testament writers, one point of difference is very observable: in putting down the words of a speaker they very often give us an indication of his gesture as he spoke. However animated a conversation between Europeans may be, when it is written down we generally have the words and nothing more; but so wholly is the Hebrew writer absorbed in his narrative, that he is continually telling us of the movements of the eyes and head and hand of the actors in the scene before him, and the style thus attains a graphic character which, from our familiarity, is apt to escape our remark. An acquaintance with such gestures as are more common or more characteristic, will therefore, it need scarcely be said, go far to make the written composition vivid or even intelligible; and if we may assume that this

<sup>1</sup> Archdeacon Farrar, in his *Chapters on Language* (chap. vi.), has given references to the use of the language of gesture in various countries, instancing (from Chardin), the Armenian merchants who can, without moving a muscle of the face, intimate to one another the modifications of their bargains, by movements of their hands under their cloaks. On the other hand I have often seen in Eastern bazaars an interchange of glances and shrugs and movements of the head amounting, without a word spoken, to this conversation: "Can I sell you anything to-day?" "No, thanks, I am merely looking about." "I am very sorry, but it cannot be helped." That all this was a well-known thing to the Hebrews is plain from Proverbs vi. 13. Language with gesture bears the same resemblance to simple speech that poetry does to prose, dancing to walking, or singing to reading; and we may observe in regard to the Orientals how poetical is their prose, how graceful their gait, and how their reading readily runs into a chant.

is one of the many unchanging features of the unchanging East, it is evident that a study of modern gestures and visible accompaniments of speech may throw not a little light on the pages of Scripture.

Now we are not left to assume that such gestures were common in Palestine in ancient times; and, in point of fact, the correspondence of such as are mentioned in Scripture with those that may be observed at the present day, is extraordinary. Such phrases, ever recurring, as "he lifted up his eyes and looked," "he opened his mouth and said," "he arose and went," or even "he lifted his feet and went," are not mere pleonasms; they are pictorial phrases, coming in the written language to supply the accompaniments of spoken speech. These, and many others which will occur to the reader of Scripture, have their counterparts more or less exact in the modern speech of Palestine, in which the narrator not only *acts* the thing, but says that he is doing so, or sometimes dispenses with the word altogether.<sup>1</sup>

The observant traveller in the Holy Land—and the tour of Palestine should form part of the education of every minister—will very soon find many illustrations of Scripture beyond the topographical characteristics and physical features of the country. The habits of life of the people, and, still more, their habits of thought, in varied forms of expression, throw a flood of light on the written page and make it a spoken word. Dr. Thomson, the most observant of all writers, in his *Land and the Book*, gives many such way-side illustrations, two of which may be instanced. The "braying of a fool in a mortar among wheat with a pestle" (Prov. xxvii. 22), no doubt refers to such an operation as the pounding of meat and wheat to make the common dish

<sup>1</sup> In the fourth chapter of John's Gospel, the words of the Samaritan woman, "Our fathers worshipped in this mountain," imply the gesture of pointing to the overhanging Gerizim; and the *thus* in the phrase, "He sat *thus* on the well," is employed *δεικτικῶς*, having its exact counterpart in the modern Arabic, as if the original narrator shewed how He sat.



called *kubbeh*; and the "continual dropping," to which a brawling woman is repeatedly compared, is not the dropping of rain out of doors, as we in our moist climate might suppose, but the proverbial nuisance of the East, the constant *tak, tak* of wet oozing into a room through the flat roof; an annoyance that becomes intolerable from its irritable monotony, its persistence long after the rain has ceased, and the fact that it cannot be escaped from.<sup>1</sup>

But if an acquaintance with the modern accompaniments of speech is indispensable to a correct understanding of the text, it is equally evident that a misapprehension of them will be a drawback, or may even mislead; and further, if, as is quite possible, some ancient modes may have changed or disappeared, a good deal may be for the time lost that might have been helpful. In any case, the gestures are worthy of study.

(1) Many of the gestures mentioned in Scripture either correspond with gestures with which we are familiar or are evidently explained by the context. Thus we have the bowing of the head, and the lifting up of the head; falling on the face, lying on the face, holding up, or lifting up the face, and turning away of the face; the various expressions of the eyes, as the opening of the eyes on one in severity (Job xiv. 3; Zech. xii. 4; Jer. xxxii. 19), and the stronger expression "sharpening the eyes" (Job xvi. 9), having the eyes on one in Providential regard (Job xxxiv.

<sup>1</sup> All this was particularly impressed on my mind when, after a residence of a few years in Beyrout, I commenced a Bible Class in the native language to a number of intelligent boys. I found that the stock material for teaching such a class at home was taken from one. Not only were the flat housetops, the burning suns and parched lands, and all the features of an Eastern landscape, before the eyes of the pupils daily, but the mode of dialogue and turn of phrase were simple repetitions of familiar forms of speech. From a literary point of view there was little left to explain; and I was led to the conclusion that of all the peoples of the world who now read God's word in their own tongue, the inhabitants of Bible lands are the most highly favoured, in having it brought down to the level of their daily experience in the incomparable Arabic version of Drs. Eli Smith and Van Dyck, now circulated by the Bible Societies.

21; Psalm xi. 4, etc.), the eye as the symbol of desire (Gen. xxxix. 7; Eccles. ii. 10, etc.), winking with the eyes (Prov. vi. 13); laughing to scorn, and many others. We have not always, indeed, among ourselves their exact counterparts. The Oriental, for example, winks with both eyes; so the shaking of the hand as a gesture of threatening or defiance (Isa. x. 32, xi. 15; Zech. ii. 13 Heb.), is not a movement of the closed hand (for the "fist" proper is very rarely mentioned), but such a gesture with the open hand as the boys in some parts of Germany employ freely when they threaten one another with the police. But they are all intelligible from the context and are all faithfully retained in the East. And here may be mentioned the expression in Malachi i. 13, to "snuff at" a thing, which is a stronger form of our *pooh-pooh*, and is given in the Arabic version "to say *uph*" to it.

(2) Some, however, are expressed in language which conveys to us, with our Western habits, a different idea from the one intended. Thus to "shake the head" does not, either in Scripture or modern usage, indicate dissent or refusal, the proper gesture for which in modern times is a slight backward toss of the head, sometimes accompanied with a click of the tongue, and a closing of the eyes. In Scripture we find the shaking of the head apparently as a sign of defiance or derision (2 Kings xix. 21; Job xvi. 4; Psalm xxii. 7 Heb., cix. 25; comp. Matt. xxvii. 39). In modern usage it is often employed to express supreme contempt, or deep sorrow at the contemplation of a misfortune, the uniting idea being perhaps the thought of the utter powerlessness of some person or thing before a great calamity. It occurs, along with two gestures of similar import, in Lamentations ii. 15. "All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?" The verb שָׁרַר "to hiss" is here explained by Isaaki (the so-called

Rashi, whose remarks on these gestures are particularly valuable) as corresponding to the Latin *sibilare* "as people do on seeing something fine that has gone to utter ruin," a long drawn *whew* in fact. So in Ezekiel xxi. 14 (ver. 19 in Heb.) and 17 (ver. 22 in Heb.) the phrase "Smite palm to palm" is explained by him "after the manner of mourners." The truth is that both the gestures mentioned, which are both common in the East,<sup>1</sup> seem to indicate, as he says, the feeling of a person on seeing something fine that has gone to ruin; but, according as the beholder views the catastrophe with complacency or the reverse, they will denote either joy or sorrow. Thus the clapping of the hands is indeed a gesture of grief, but it is also an expression of scorn or ridicule (as in Ezek. xxv. 6); and the "hissing" or "whistling" (for it is the nearest approach to whistling that an Oriental makes) may indicate either exultation over a fallen foe, or sorrow over a humbled friend.

(3) But some expressions of this kind are descriptive of gestures peculiar to the East, or at least unknown among ourselves. And of this class some find an obvious explanation in manners and customs of which a general knowledge is possessed by the average reader of the Bible. Such are the rending of the clothes as a sign of grief, and the accompanying gestures or habits of putting ashes or dust upon the head, and tearing the hair. So again the girding up of the loins for speed, or girding the loins with strength, the laying of the hand on the mouth in token of keeping silence (Jud. xviii. 19) but more frequently in shame and humiliation, indicating that the person has not a word to say for himself (Job xxi. 5, xl. 4; Prov. xxx. 32; Micah vii. 16, etc.).

<sup>1</sup> In Lane's translation of the *Thousand and One Nights* (Chap. xx. vol. iii. p. 20) occurs this passage:—"He uttered a loud cry and said, Oh! my disappointment! There is no strength nor power but in God. We seek refuge in God from Satan the accursed! He repented, and *struck hand upon hand* and said, Oh! my grief!" upon which Lane has a note on the various uses of clapping the hands in the East.

Perhaps the covering of the lip enjoined on the leper, and elsewhere referred to, is only another form of the same thing. The phrase in Leviticus xiii. 45, rendered in A.V. "put a covering upon his upper lip," is exactly the same as is found in Ezekiel xxiv. 17, 22, and Micah iii. 7, in which places it is rendered simply "cover thy lips," and evidently denotes humiliation and mourning. The "smiting on the thigh," again (Jer. xxxi. 19; Ezek. xxi. 12, ver. 17 in Heb.), though made plain by the context, is a peculiar gesture, denoting regret, grief or disappointment. So it occurs in Homer:—

"Divine Achilles viewed the rising flames,  
And smote his thigh, and thus aloud exclaims."

The "shaking of the raiment" is a gesture that very soon attracts the attention of a European in the East. It consists in taking the lappet of the coat or cloak daintily between the finger and thumb and shaking it outwards; and it indicates that the person holds himself clear of participation in a doubtful or improper business, and declines in any way to be responsible for consequences. This, it should be mentioned, is different from the "shaking out of the lap" in Nehemiah v. 13, which seems to come under the head of symbolical prophetic acts, and should not, as is done in the marginal references of our English Bibles, be reckoned with the shaking of the dust off the feet, or shaking of the raiment (Acts xiii. 51, xviii. 6). I cannot remember an instance in the Old Testament of the shaking of the raiment in the sense in which it has been described, although it is now exceedingly common. Another very common gesture is referred to in Nahum ii. 7 (Heb.), "Her maids shall moan [not "lead her" as in A.V.] as with the voice of doves, tabering upon their breasts;" where we have the well-known sound raised by mourning women, and the accompanying gesture of gathering the points of the fingers and

thumb into a compact mass and beating with them the bare breast.

Of others, however, the explanation is by no means so obvious; and it is quite probable that many references of this kind lie hidden away in obscure phrases and expressions, which a better acquaintance with the ancient habits and life of the people would clear up. It may be that commentators have perplexed themselves in vain endeavours to explain expressions which are simply the statement in words of a gesture which, in the spoken language, would have been an accompaniment or even a substitute of speech. There are, at all events, some phrases, in themselves obscure, which find a striking parallel in curious gestures prevailing at the present day; and the existence of a few prepares us for believing that there may be more. In particular, the Book of Job, whose Arab colouring is generally recognized;<sup>1</sup> and the Book of Proverbs, which is full of graphic little pictures of the old daily life, furnish notable examples.

<sup>1</sup> I remember Dr. Van Dyck telling me that no part of the Old Testament was easier of translation into Arabic than the Book of Job. Where a terse, enigmatical, or ambiguous phrase occurred in the original, a counterpart or analogue offered itself in Arabic, so that a literal translation was an idiomatic version. The correspondence of phrases is at times very striking. And I cannot help thinking that one expression at least answers to an Arabic usage which is only found in sub-classical and modern speech. The Arabic phrase لَا يَدْرِي as explained by Dozy, in his Supplement to the Arabic Dictionary, and heard often at the present day, though properly meaning "he did not believe," has come to be used in the sense of "he was impatient till—" and then "scarcely had . . . when," the intermediate signification, probably being "he believed not for joy." The corresponding phrase לֹא יָדַעְתִּי occurs several times in the Book of Job in connexions where it seems to be undergoing the same transition. On the passage relating to the war horse (xxix. 24) "Neither believeth he that it is the sound of the trumpet," the editors of the *Queen's Printers' Bible* justly remark "viz. for joy," and the idea of *impatience* is only a step removed. In regard to xxix. 24: "If I laughed on them they believed it not," the commentators render, "I laughed towards them when they despaired," which seems much more frigid than, "I smiled towards them—they were overjoyed," or even "they longed for my smile." These passages seem clear, and in other places it is worth while to bear this variation of meaning in mind (e.g. Job ix. 16; Lam. iv. 12; Hab. i. 5).

The expression, "skin for skin" in Job ii. 4, is most naturally explained as a proverbial phrase, originating in the gesture of raising the hand to ward off a blow, or stretching it out to soften a fall. As one puts up his hand to save his face, and would rather suffer the bruise of a limb than the injury of a vital part, so, Job's adversary insinuates, the patriarch would sacrifice one after another of his worldly possessions and bodily comforts to preserve his own life.

"I am escaped with the skin of my teeth" (Job xix. 20) has been a great puzzle. Talmage says, "Job's teeth have exercised the forceps of commentators from the earliest times," and we do not think that the crack American dentist has been more successful than his predecessors. No doubt the phrase was proverbial, and it certainly corresponds exactly to one of the most expressive gestures in use at the present day. When a speaker wishes to indicate absolute deprivation of *everything*, utter and entire poverty, he puts up his closed hand to his mouth, inserts his upper front teeth between the nail and the flesh of his thumb, brings the nail away with a sharp crack, extends the hand with the palm outwards, and ejaculates "ha!" as much as to say, "See! what can you take off there?" A modern Syrian, to express Job's thought, would say, "I am escaped with—see!" making the gesture just described; and all this put down in writing is simply, "I am escaped with the skin of my teeth," in other words, with absolutely nothing. "Cleanness of teeth" is made by Amos (iv. 6) parallel with "want of bread," and the firmness and whiteness of an Oriental's teeth make this passage in Job the more forcible.<sup>1</sup>

"Wherefore do I take my flesh in my teeth and put

<sup>1</sup> Gnashing (or *creaking* rather) of teeth in anger is very common. It is as painful to the ear as the sharpening of a saw. The rendering "set on edge," in the E. V. of Jeremiah xxxi. 29, etc., should be "dulled" or "blunted."

my life in my hand?" (Job xiii. 14) is another verse that is perplexing. The latter part corresponds to 1 Samuel xix. 5, xxviii. 21; Judges xii. 3, and other places; where the meaning clearly is to expose life to the greatest danger, whatever the origin of the expression may have been. In regard to the "taking the flesh in the teeth" there is in the margin of our English Bibles a reference to Chapter xviii. 4, "he teareth himself in his anger," which may be a stronger form of the expression, and may indicate the original nature of the gesture which I believe is referred to. When one wishes to indicate the repression of violent passion, to express regret at something that he has said, or to imply that he is tempted to say something he would not say, he presses his fist to his mouth, biting the fore finger, a much intensified form of our biting of the lip. And Rashi seems to have understood the verse as referring to such a gesture, for he explains, "to expose my life to death *from the pain of silence*" and this, it will be seen, agrees with the context: "Hold your peace, let me alone that I may speak, and let come on me what will. Wherefore should I take my flesh in my teeth and put my life in my hand?" In Lane's *Thousand and One Nights* (vol. ii. p. 61) occurs this passage: "So when the wolf heard the words of the fox, he bit his paw in repentance" [having been circumvented by him], and Lane in a note explains that the phrase "biting one's hand," is a common expression, and that the action denoted by it is still to be seen in Egypt. It is very common in Syria.

The expression, in Proverbs xxx. 20, "She eateth and wipeth her mouth, and saith I have done no wickedness," came into my mind vividly as I listened once to a story (and curiously enough, a story of an intrigue) that my teacher was telling me. A man was relating to a friend some love adventure in which he had been engaged, and the woman concerned happened to be the wife of the

friend to whom he was speaking. She, listening behind the lattice, and fearing exposure, addressed an ejaculation to her child, the object of which was to put him on his guard. So he proceeded, "And just when we came to that point I awoke and . . . [wiping first one side of his mouth, and then the other] there was nothing more," passing the whole off as a dream.

The expression, "on my head," accompanied with a bow and the placing of the hand on the head, is a very common modern gesture, indicating submission to authority, or undertaking of service. To this there are frequent references in Scripture, and the expressions that occur, "binding on the heart," "binding about the neck," etc., though they may proximately refer to the phylacteries, yet probably point to something on which the custom of phylacteries itself was grafted, and corresponding to the modern form of salutation by touching the heart, the lips, and the head, in token of entire devotion. Thus, no doubt, is explained Job xxxi. 27, "If my heart hath been secretly enticed, or my mouth hath kissed my hand" [or literally "my hand hath kissed my mouth"] as a symbol of reverence and worship. Also in Genesis xli. 40, Pharaoh says to Joseph, in the E.V, "According unto thy word shall all my people be ruled," but, in the original, "On thy mouth shall all my people kiss." As a kiss of homage from the people indiscriminately seems out of the question, we may understand the words to mean, "At thy word shall all my people kiss" [the hand] in token of acceptance of orders and submission to authority. An old friend of mine in the East used regularly to kiss his hand with an obeisance when anything was said that met with his approval. And I cannot help thinking that Proverbs xxiv. 26, is to be explained after some such reference: "Every man shall kiss his lips that giveth a right answer." The words are difficult in the original, and the A.V. is at least



doubtful. Delitzsch observes on Job xxxi. 27 that "the kiss which the mouth gives the hand is to a certain extent also a kiss which the hand gives the mouth," so that it may not be a forcing of the words to render: "People kiss lips [when] a man gives a right answer." At all events these words describe a thing that is often to be seen.

Similarly, without doubt, there are many expressions that might have light thrown upon them by lingering customs, and quaint phrases of old men and women, if one could lay hands upon them, and many a passage which to us is obscure, was to men in Bible times "familiar in their mouths as household words." Surely, for example, there is humour in Proverbs xxvii. 14, "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him"; and if the commentators had had a little humour themselves, they would not have tried forcibly to get sense out of the verse by connecting it with the preceding. We have but to fancy a man scarcely out of bed assailed suddenly by a volley of salutation from his neighbour's garden or housetop. Such a blessing in a loud voice would be as execrable as a fine piece of music played out of time and out of tune.

The examples that have been given will suggest others that have been purposely omitted, and may stimulate the reader to look for pictures between the lines, or even in the lines, of Scripture. And, to come back to the general subject with which we started, the remark often made will bear repeating, that the Book which is for peoples of all tongues is pre-eminently characterized by an excellence in style that is least impaired by translation.

JAMES ROBERTSON.

### SOME NAMES IN GENESIS.

"WHAT'S in a name?" In spite of this often-repeated question, everybody knows that sometimes there is a great deal in a name. It may serve to sum up a man's history or character, or fix his position. In a highly civilized state of society, where names are given in infancy, it is true that as a general rule the fitness of the name chosen or the reverse is a mere accident. "Octavia" perhaps is, in most cases, the eighth child, and names such as "Dorothy" or "Theodore" often have a very real meaning, and tell of the gratitude of the parents for the treasure committed to their keeping. But "Rose" may grow up pale and sickly, and utterly unlike the flower whose name she bears; while "Lily," as often as not, turns out singularly inappropriate and belongs to a plump, well-favoured maiden, whose healthy hues irresistibly remind one of Coleridge's description of the bride: "Red as a rose is she." So also culture and civilization and the use of double names (Christian and surname), tending as they do to define the person meant, and thus to avoid confusion, lead to a great extent to the disuse of nicknames and soubriquets so common in former days. "The Red Prince" and "the Iron Duke" may remind us that they are not altogether extinct, but they will probably never again be so largely employed as was the case in past ages, when (just as among schoolboys now-a-days) almost every man who made his mark in any line was dubbed by a title which hit off some trait in his character or peculiarity in his personal appearance, or preserved the memory of some great achievement. The Conqueror, Rufus, Beauclerk, Longshanks, Hotspur, the Black Prince—names such as these will occur to every reader at once, and the list might be extended *ad libitum*. But the following from Italian history may be new to some, and

affords a good illustration of the manner in which a random speech may give rise to a lasting name. The famous Condottiere, General Sforza, originally joined the army in the humble position of follower to one of the soldiers. He afterwards joined himself to the company of Alberigo da Barbiano. In the lawless life of a camp he was the most lawless, and one day a quarrel in which he was engaged about the division of plunder attracted the attention of Alberigo, who interposed to settle the dispute. But the fiery peasant did not lay aside his threatening attitude even at his captain's presence. "You look," said Alberigo, "as if you would *use violence* (*sforzare*) to me also. Have then the name of *Violent*." From this time the peasant was known among his comrades as Sforza, a name which was to descend to a princely house. (Creighton's *History of the Papacy*, vol. i. p. 243.) It is not, however, the object of the present writer to gossip or moralize upon names and their meaning in general. His purpose is a more definite one, and one which makes his Paper more suitable for such a periodical as the EXPOSITOR. It is to draw attention to the wonderful significance of the names given to most of the prominent persons in the Book of Genesis. In reading this, the more deeply one studies the book, the more one feels that the names given were not the result of private fancy or accident, but have a definite purpose and meaning, not always religious, but clearly marked; and that they refer to some definite characteristic or incident in the life of the parent or child, while occasionally by a happy phrase or expression, they preserve what might almost be called a photograph of some memorable scene or event.

In all probability, the custom of giving personal names to every individual in childhood only grew up gradually. In the Hebrew race it was fixed by the institution of the religious rite of circumcision, with which it was inseparably

connected, as on the occasion of making the covenant, of which this outward rite was the sign, God Himself had given a new name both to the father of the faithful and to his wife. But in many cases it is likely that a man had to *make himself a name* in the literal meaning of the words, and that the title by which he became known to his contemporaries and to after generations is simply the flower of his own achievements. It is believed that we have a large number of such names in Genesis; and, if this view be correct, it will at once be manifest how much *history* may be preserved even by the mere record of *names*. It will not, then, be labour lost if we collect the most important names in the Book of Genesis, and, by an examination of them, endeavour to discover their meaning and origin.

At the outset it will be convenient to draw a distinction, and point out that there are different classes of names, which must be discussed separately. They will fall easily into three divisions:—(1) Names given by God Himself. (2) Names given in the infancy of the child. (3) Names descriptive of a person's position or character, given in some cases, perhaps, by contemporaries, but certainly sometimes by after generations.

I. Of the first class we need not say very much. It contains only five names; and these, together with their meanings, are for the most part well known. Isaac (*Laughter*) and Ishmael (*God hears*) are both given by God Himself before the birth of the children, and both allude to circumstances occurring on the occasion on which the promise was made. Isaac preserves the memory of the *laughter* of both parents (see Genesis xvii. 17, xviii. 12), when the announcement was made that Sarah should have a son,<sup>1</sup> and is evidently glanced at in the curious rhythmic utterances of Sarah after the child is born: 'Laughter hath God prepared for me: all who hear shall

<sup>1</sup> See the EXPOSITOR. *First Series*, vol. xii. pp. 351-3.

laugh with me" (Chapter xxi. 6). Ishmael is explained by the angel when it is first revealed to Hagar: "Thou shalt call his name Ishmael, because *the Lord hath heard thy affliction*" (Chapter xvi. 11). The remaining names, Abraham, Sarah, and Israel, were all given to supersede those by which their possessors were formerly known. Abram (*high father*) was to become Abraham (*father of a multitude*), "for a *father of many nations* have I made thee" (Chapter xvii. 5); while Sarai<sup>1</sup> (*the contentious?*) becomes Sarah (*a princess*). So also Jacob becomes, by Divine command, Israel (*one who strives with God*), "for *thou hast striven with God* and men, and hast prevailed" (Chapter xxxii. 28). The ordinary explanation, "Prince of God," is due to Jerome, who suggests it in preference to the explanation then commonly adopted, "the man seeing God," as if the word came from שָׂרָא, רָאָה and אֱל (compare Chapter xxxii. 30, "for I have seen God face to face"). But the interpretation given above is more naturally suggested by the text of Genesis, and the allusion to the incident in which the name originated, in Hosea xii. 4.

II. The second class is somewhat larger. It contains a few names given in a serious and religious spirit, sometimes in gratitude for blessings granted, sometimes half prophetic and full of hope for the future: but in many of them the religious element is wholly or partially wanting, and they appear to be almost "playful titles given in the women's tents by quick-witted nurses who caught up any chance words of the mother."<sup>2</sup>

In the history of the antediluvian world there is a very

<sup>1</sup> The significance of this name is not certain. It is generally taken as an adjective, "*Princely*." But if this be its meaning, the change is so slight that it is hard to see the reason for it; and on the whole it is better to give it the meaning of *contentious* from the idea of *striving*, which belongs to the verb from which it is derived, in Chapter xxxii. 28, and Hosea xii. 4.

<sup>2</sup> The Dean of Canterbury, in Bishop Ellicott's "Commentary for English Readers."

small proportion of names belonging to this class. Two only have a certain right to be admitted to it—Seth and Noah. The first is easy enough (Chapter iv. 25): “And she bare a son and called his name Seth (*substitution*), for God, saith she, hath *appointed* (or *substituted*—Heb. *shâth*) me another seed instead of Abel, whom Cain slew.” The second is not quite so simple (Chapter v. 28, 29): “And Lamech . . . begat a son, and he called his name Noah (Heb. *Noach*), saying, This same *shall comfort us* (Heb. *y’nachamênû*) concerning our work and toil of our hands, because of the ground which the Lord hath cursed.” From the form of the sentence, we should expect the latter part to explain the origin of the name, as in the examples previously quoted. But it is scarcely possible to derive *Noach* from the verb *nacham*. It must come from a cognate root, *nuach*, and signify *Rest* rather than *Comfort*. The two ideas are connected. Rest is a cause of comfort; and Lamech plays upon the words, and, in alluding to the name of his son, catches at the kindred word and explains one by the other. Thus he undoubtedly gives us the key to the meaning of the name, and fixes its significance; and there can be no question that the meaning is wrong, although etymologically possible, which was given to it in later times by some among the Jews. This, connecting it with the secondary meaning of the verb *nuach*, to *remain*, took the name as prophetic of Noah’s position as alone *left* alive by the flood. This curious interpretation is found in the Jewish Book of Enoch (Chapter cvi.): “And now announce to thy son Lamech that he who was born to him is in truth his son, and call his name Noah, for he will be a *remnant* of you: and he and his children will be saved from the destruction which will come over the earth.” There is also a hint of this explanation of the name in the Book of Ecclesiasticus (xliv. 17): “Noah was found perfect and righteous; in the time of wrath he was taken in exchange

[for the world;] therefore was he left as a *remnant* (κατάλειμμα) unto the earth, when the flood came."

Two more names should perhaps be placed in this class, though not without hesitation. The first of them is that of Cain. There is the same kind of difficulty connected with this as with the name of Noah. We read (Chapter iv. 1) that Eve "bare Cain (Heb. *Qayin*) and said, I have gotten (*Qânithi*) a man from the Lord." If Eve's remark is to be taken as explaining the name of Cain, the word must be derived from the verb *Qânâh*, and signify *acquisition*. The derivation is accepted by Ewald (although he goes out of his way to alter the meaning), and is allowed to be possible by Gesenius; and on the whole it appears to be the probable one, although, if the word stood alone, it would be natural to derive it from a slightly different root which might give the meaning of a *spear* (compare 2 Samuel xxi. 16, where the word for spear is *qayin*), or a *smith* (see on Tubal-Cain, to be discussed in the next Paper). If either of these explanations were adopted, we should be compelled to take the name as a later designation referring either to the violence used by Cain and Lamech, or to the arts introduced by the Cainites. But then there would obviously be a difficulty about the saying of Eve, and thus the former view, if etymologically possible, is to be preferred.

From the name of Cain we pass to that of his son Enoch. Cain's wife, we read (Chapter iv. 17), bare "Enoch, and he [*i.e.* Cain] builded a city, and called the name of his city after the name of his son, Enoch" (Heb. *Chanôch*). The narrator, by this statement, draws our attention to the name, and prepares us to look for some special meaning in it. It is derived from a verb, *Chânakh*, which means (1) to train, and (2) to dedicate. In this latter sense both the verb and the kindred substantive are used of the *dedication of houses*, while the verb occurs once in Proverbs xxii. 6, of *training up* a child, and the adjective derived from it is

found in Genesis xiv. 14, of Abraham's *trained servants*. It is through this double meaning of the word that we are able to explain the name as given both to Cain's son and to Cain's city. The city was *dedicated* after the birth of the child, after whom it was called; while it is possible that the selection of this name for the child points to the fact that Cain was not utterly reckless and reprobate. It *may* mean, as Kalisch thinks (and he is followed by the Dean of Canterbury), that Cain had himself felt bitterly the need of *training*, and wished that his son should reap the benefits of his experience. "He intended to instruct him from his early years in the duties of virtue, and he called him by a name which involuntarily reminds us of the maxim, '*Train a child in the way he should go: even when he is old he will not depart from it.*'" <sup>1</sup>

The same name reappears in the line of Seth, in Enoch, the seventh from Adam. But there it is not stated that the name was given by Jared, the father of its bearer, and its significance will be more fitly considered later on in our next Paper. For the present it will be best to pass on to the discussion of other birth-names which come before us in the later chapters of Genesis. After the narrative is confined to the history of a single race these become more frequent, and the list is swelled to larger dimensions by containing the names of the twelve sons of Jacob, and the two sons of Joseph, besides those of Jacob and Esau.

The origin of the last two names is given in Chapter xxv. 24-26: "And when her days to be delivered were fulfilled, behold there were twins in her womb. And the

<sup>1</sup> Kalisch, "Commentary on Genesis," p. 146, and compare Bishop Ellicott's "Commentary," p. 81, where the Dean of Canterbury actually says: "In old time the ideas of training and dedication were closely allied, because teaching generally took the form of initiation into sacred rites, and one so initiated was regarded as a consecrated person. Though, then, his wife may have had most to do with giving the name, yet we see in it a purpose that the child should be a trained and consecrated man; and Cain must now have put off those fierce and violent habits which had led him to so terrible a crime."



first came out red (*admóni*) all over like a hairy (*sear*) garment; and they called his name Esau (Heb. *Esau*). And after that came his brother out, and his hand took hold on Esau's heel (*âqêbh*), and his name was called Jacob" (Heb. *Yaaqôbh*). Esau, judging from a similar Arabic word, simply means *the hairy*, and Mount Esau is actually used as a synonym for Mount Seir (=the hairy) in the prophecy of Obadiah (Verses 8, 9, 19, 21). This name, therefore, was given from the personal appearance of the child, and it is possible that the narrator's remark that he "came out red" contains a glance at another name by which he may also have been called in his early years, Edom (=Rufus, the Red), but which was given a new prominence by his clamorous request that Jacob would feed him "with that same red pottage," words which literally rendered are: "Let me swallow, I pray thee, of the red, this red." "The verb expresses extreme eagerness, and he adds no noun whatever, but points to the steaming dish."<sup>1</sup> "Therefore," adds the narrator, "was his name called Edom": upon which I may once more quote the Dean of Canterbury, who says that "Esau may have been called Edom, that is Rufus, the red one, before, but after this act it ceased to be a mere allusive by-name and became his ordinary appellation."

Jacob in itself means *one who follows on another's heels*, and was given because the birth of the one child followed hard on the other, with no interval between the two. This is expressed by the figurative expression that "his hand was holding on to Esau's heel." There is no doubt that this is the original meaning of the name, and as such it is alluded to in Hosea xii. 3, "*He took his brother by the heel*" (Heb. *Aqabh*). But the name was capable of another and a worse signification, which was brought into prominence by Jacob's after conduct. To tread on a

<sup>1</sup> The Dean of Canterbury.

person's heels often leads to supplanting him; and hence the verb (*âqabh*) has a secondary sense of *overreaching* and *defrauding*, and the noun (*Yaaqôbh*) may mean *defrauder* or *supplanter*. Esau is accordingly quite justified in his play upon the words when he exclaims that his brother is Jacob by name and Jacob by nature (Chapter xxvii. 36): "Is he not rightly termed Jacob, for *he hath supplanted me* (or overreached, *yaqebhêni*) these two times; he took away my birthright, and, behold, now he hath taken away my blessing."

The account of the naming of Jacob's sons is related in Chapters xxix. xxx.; a very curious section, and one which well repays close study, as giving an insight into the manners and customs of the times, and shewing the kind of way in which names were anciently selected for children.

(1) *Reuben*. "And Leah conceived and bare a son, and she called his name Reuben, for she said, Surely the Lord *hath looked upon my affliction*; now therefore my husband will love me." Here there is a play upon the words, and a sort of double explanation of the name which it is extremely difficult to represent in English. The child was called Reuben, which signifies *Behold a son*, and the reason given is that Jehovah *hath looked upon my affliction* (*raah beonyi*, as if the name signified *provided for my affliction*). The natural explanation of the word "Behold a son" is universally allowed to be the true one, and in Leah's speech she is simply playing with the sound, and (though one is shy of using the expression) *punning* upon it. Josephus, oddly enough, gives yet a third meaning to the name which he writes *Ρούβηλος* (so the Syriac) "because God had mercy upon her in giving her a son, for that is the signification of this name" (as if it were from *Râûy beël*, regarded of God). But this is manifestly wrong and there is no need to waste time in discussing it.

(2) *Simeon*. "And she conceived again, and bare a son;

and said, Because the Lord *hath heard* (*Shâma'*) that I was hated, he hath therefore given me this son also: and she called his name Simeon" (Heb. *Shim ôn*=*hearing*). "Which name," says Josephus rightly enough, "signifies that God hearkened to her prayer."

(3) *Levi*. "And she conceived again, and bare a son; and said, Now this time will my husband *be joined* (*yillâveh*) unto me, because I have borne him three sons: therefore was his name called Levi" (*adhesion*), a name which designates the child as the tie of love, *joining* together husband and wife. A new and higher significance was given to this name by the after history of the tribe, the Levites being *joined* with the priesthood in the special service of the sanctuary; and to this God Himself makes an allusion in Numbers xviii. 2, in words addressed to Aaron: "Thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee that *they may be joined* (*yillâvu*) unto thee": as if to say that thus they shall really answer to their name, which is to be ennobled by this new meaning attached to it.

(4) *Judah*. "And she conceived again, and bare a son; and she said, Now *will I praise* (*Odeh*) the Lord: therefore she called his name Judah" (Heb. *Yehûdah*=*praise*). Here the religious element appears most distinctly: and the name was certainly given in gratitude to God, whom Leah would praise for his mercies. A somewhat lower meaning is put upon the name by Jacob in his blessing of his sons before his death in Chapter xlix. 8: "Judah, thou art he whom thy brethren shall *praise*," as if Judah himself, and not Jehovah, were the subject of the praise. This, however, is only one of those allusive glances at the meaning of words which are so common in the Old Testament, and is not in the least incompatible with the higher thought in the mind of Leah when the name was first given.

(5) *Dan*. Rachel, in her distress at being childless, has given to her husband her handmaid Bilhah, and when the latter has borne to Jacob a son, "Rachel said, God hath *judged me* (*dânanni*), and hath also heard my voice, and hath given me a son; therefore she called his name Dan" (=a judge). The name is alluded to, with a different turn given to its meaning, in the blessing of Jacob: "Dan *shall judge* (*yadîn*) his people, as one of the tribes of Israel."

(6) *Naphtali*. "And Bilhah Rachel's maid conceived again, and bare Jacob a second son. And Rachel said, With great *wrestlings* (Heb. *naphtûley Elohim*, wrestlings of God) have I *wrestled* (*naphtalti*) with my sister, and I have prevailed: and she called his name Naphtali" (=my *wrestling*).

(7) *Gad*. Rachel's example is now followed by Leah, who gives her handmaiden Zilpah to Jacob. "And Zilpah, Leah's maid, bare Jacob a son. And Leah said, *In luck!* and she called his name Gad" (=luck). There is little doubt that this interpretation of the passage is the true one. The marginal reading of the Jews has  $\text{ל} \text{ק} \text{ח}$ , in two words, "Luck cometh"; whence our English version, "a troop cometh." This rendering is certainly wrong, and though the marginal reading has the support of the Syriac and of the ancient Targum of Onkelos, yet the text is probably correct. So the LXX.  $\epsilon\nu \tau\acute{\upsilon}\chi\eta$ , and Vulgate, *Feliciter*. The English version would require a different although somewhat similar word, *Gedûd*, which is employed by Jacob in his blessing, when, as in other cases, he plays with the name, and makes allusion to it in his dying words: "Gad, a troop shall overcome him, but he shall overcome at the last." It is impossible to render this play on words in English, but in the Original the alliteration is most remarkable: *Gad gedûd yegûdennu, vehû yâgûd aqebh*. Out of the six words which the verse contains, no less than four are from the same root.

(8) *Asher*. "And Zilpah, Leah's maid, bare Jacob a second son. And Leah said, Happy am I (literally, in my happiness, *beoshrti*), for the daughters will call me blessed (*ishsherini*): and she called his name Asher" (=happy).

(9) *Issachar*. Leah's fifth son bears a name which recalls the rivalry between the two sisters and the episode of the mandrakes; a story which evidences in a striking and not altogether pleasant manner the evils of polygamy. Issachar (יִשָּׁשכָר to be read according to a Kri perpetuum יִשָּׁכָר = יִשָּׁכָר שָׁכָר), meaning *there is hire*, and referring to the manner in which Leah had hired (Heb. *sakhar*) her husband with her son's mandrakes. A higher shade of meaning is also contained in the name, which is brought out by Leah's saying in Verse 18, "God hath given me *my hire* (*sechani*), because I have given my maiden to my husband."

(10) *Zebulun*. "And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath *dowered me* (*zebâdeni*) with a good *dowry* (*zebed*): now will my husband  *dwell with me* (*yizbelêni*), because I have borne him six sons: and she called his name Zebulun." Once more there is a kind of double signification of the name, which contains an allusion to the dower and the dwelling. What is the actual meaning of Zebulun is disputed; but the view for which there is most to be urged takes it as formed from *zebed*, the *d* being changed into *l* for the sake of euphony.<sup>1</sup> But the mention of the rich *dower* (*zebed*), with which God has endowed her, suggests to Leah the similar word *zebûl* (=dwelling), which she turns into a verb<sup>2</sup> for the sake of introducing one of those plays upon words in which she delighted, and of giving a double meaning to the name of her child.

<sup>1</sup> For other instances of *d* and *l* being interchanged, see Gesenius' *Thesaurus*, p. 727.

<sup>2</sup> The verb occurs nowhere else, the substantive only five times in the whole of the Old Testament.

(11) *Joseph*. "And God remembered Rachel, and God hearkened unto her, and opened her womb. And she conceived and bare a son; and said, God *has taken away* (*ásaph*) my reproach: and she called his name Joseph, and said the Lord *shall add* (*yôseph*) to me another son." At last a child is born to Rachel, who emulates her sister in her exclamations, and gives her son a name which would at the same time recal the fact that God had *taken away* her reproach and suggest the hope that He might yet *add* to her another son: it being possible to take the word Joseph (Heb. *Yôseph*) not merely as the future of *yasaph* (=may he add), but also as the same part of the verb *asaph*, to take away.

(12) *Benjamin*. About this name there is no sort of difficulty. Its origin is given in Genesis xxxv. 16-18: "And they journeyed from Bethel; and there was but a little way to come to Ephrath; and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni (=son of my sorrow): but his father called him Benjamin (=son of my right hand)."

Having thus considered each of the names separately and examined their import, the reader will now be in a position to appreciate the following passage from a commentator, from whom it is always possible to learn a great deal, however seriously one may differ from him on subjects of the utmost importance: "[The names] of the four eldest sons of Leah belong to the most remarkable appellations, expressing in the strongest and precisest manner Leah's affection and piety. The other names also are interesting; but their connexion with the individuals is not equally clear, and they were partly suggested by a transitory thought or an accidental event. Though Dan and Naph-

tali still point to the relation between Rachel and Leah, Gad and Asher describe quite generally joy or happiness; and though in the names of Issachar and Zebulun the fond attachment of Leah remains faintly transparent, Joseph comprises the past and the future in almost undefined outlines. Yet all these names are much more appropriately chosen than many of those generally given to children in the East, and frequently derived from the most trifling incidents—from the words uttered by some person present at the time of the birth; from some animal which happened to pass or to be near; from the facility and speed of delivery; from the locality where it took place; and even from the weather and the temperature.”<sup>1</sup>

Two more names remain to be considered in this section, those of the two sons of Joseph. In the case of each the explanation is furnished by Joseph himself in giving the name. Chapter xli. 51, 52: “And Joseph called the name of the firstborn Manasseh (*i.e. causing to forget*): For God said he, *hath made me forget (nashshani)* all my toil, and all my father’s house. And the name of the second called he Ephraim (*i.e. fruitfulness*): For God *hath caused me to be fruitful (hiphrani)* in the land of my affliction.” To this last mentioned name and its significance there is perhaps a distant allusion in Jacob’s blessing, where he speaks of Joseph as “a fruitful bough” (literally, son of a fruitful tree: *ben pôrath*), but it is too distant for any stress to be laid upon it.

This completes the list of important names in our second division. The third and last is too large to be treated of in a few words at the close of a paper, and must stand over till another number.

EDGAR C. S. GIBSON.

<sup>1</sup> Kalisch on Genesis, p. 540.

## COMFORT IN CARES.

PSALM xciv. 19.

THE Authorised Version renders the Verse, "In the multitude of my *thoughts* within me, thy comforts delight my soul." By simply substituting *cares* for "thoughts," we throw a new light on the Verse and get a much more helpful and consolatory meaning from it. And we are bound to substitute the more significant word; for the Hebrew substantive denotes those *branching and divided thoughts* by which a man is drawn, in different directions, to opposite conclusions. It covers, therefore, at once the doubts by which we are perplexed and the fears by which we are perturbed—cares of the mind and cares of the heart.

But if the Verse grows luminous by this simple change of form, the whole Psalm grows luminous if we carry this Verse, like a lamp, through every corner of it; while, in return, the whole Psalm pours its added and gathered significance into this single Verse, at once defining and enlarging its meaning. Even as we read it apart from its connexion, if we take it merely as a general axiom, we cannot but be aware of a certain bright and sympathetic music in it, a certain large promise of good; but when we begin to reflect upon it, we find that it a little eludes our grasp, that it suggests questions which it does not answer, that the hope it inspires is somewhat vague, and lacks both precision and solidity. *What* are the cares, we ask, to which it refers? and what the comforts which can sustain and gladden us under even a multitude of such cares? And till these questions are answered, we grope as in the dark, and cannot share in the strength and gladness of the Psalmist's discovery. But if we take this Verse in our hand, and travel through the Psalm by its guiding and revealing light, we see at once what his cares were—what



it was that moved him now to doubt and now to fear; and what the comforts were which gladdened him under his load of care, which unravelled the perplexities of his labouring mind and banished fear from his burdened heart.

1. First of all he gives us a specimen of the kind of *doubt* by which he was oppressed; and then, secondly, a sample of his *fears*. Doubt grew strong within him as he faced the problem by which the thoughtful good of all ages have been perplexed,—viz. the triumph of the wicked (Verse 3). He had been trained to believe in God as the Judge of all the earth (Verse 2). He had been taught, he had believed that, under the rule of this righteous Judge, righteousness must prosper and unrighteousness be rebuked and cast down. But this strong ingrained conviction had not been verified by experience. On the contrary, he saw the wicked slaying the innocent (Verse 6), the strong trampling on the weak (Verse 5), the unjust not only smiting the just, but insolently exulting over them, and boldly challenging the conviction by which both he and they had been sustained (Verses 4, 7): “Jehovah seeth not,” they exclaimed, “neither doth the God of Israel regard.” *This* was one of the multitude of his cares, his doubts or perplexities, within him, and may well, so large and fruitful is it, have given rise to a multitude of itself. For this clashing of faith with experience; this conflict between the conviction that goodness must thrive and wickedness decay under the equal rule of the supreme Judge, and the daily spectacle of a world in which a bold and insolent injustice triumphs over uprightness and integrity; this strife between conviction and experience, cannot fail to breed innumerable perplexities and misgivings in the mind of every thoughtful and observant man, cannot fail to quicken many of those “branching and divided thoughts” by which we ourselves are torn and bewildered. “Does not God *see*?” we ask. “Does He not *care*? Does He not *rule*? Will He not

execute and vindicate the law in which He Himself has taught us to trust? Is there to be no triumph of good over evil after all?"

This is *our* care as well as the Psalmist's. And where are we to look for comfort under it? The Psalmist refers us to at least three sources of consolation and hope. (1) He appeals to Reason; (2) he appeals to History; (3) he appeals to the Word of God.

(1) His appeal to Reason is an argument from analogy (Verses 8, 9). He virtually says to us: "*You* see the triumph of the unrighteous over the righteous. You hear their arrogant boasts, their insolent defiance of their Judge. And He that planted the ear, shall not *He* hear? He that formed the eye, shall not *He* see?" In arguing thus the poet is no doubt arguing up from man to God, and comes fairly under the terrible charge of Anthropomorphism. But that charge has of late been shorn of its terrors for many of us.<sup>1</sup> For, as *Almoni Peloni* has pointed out, Anthropomorphism is neither a vice in logic nor a sin in morals. If, as even those who pronounce it a blunder and a sin contend—if we are to go to Nature for our conception of God, we must go to Man who, on their own shewing, is the last evolution and highest product of the natural forces and laws. And if we are to go to Man, whom they as well as Tennyson confess to be "the roof and crown of things," we *must* argue up from him to God; we must believe that there are in God the qualities, powers, affections which we find in man. The intelligence and will, the conscience and heart, of which we are conscious in ourselves, can only come from Him from whom all things come. And, therefore, the Psalmist has reason on his side when he contends that He who planted the ear must hear, that He who formed the eye must see; when he implies that God does see that very triumph of the evil over the good which we

<sup>1</sup> See an article on *Miracles*, in this Volume, pp. 161 ff.

see and lament, does hear their insolent vaunts, their bold defiance of Him ; that He must regard it as we regard it, and mourn over it, and bring it to an end.

(2) His appeal to History is equally reasonable and cogent (Verses 10, 11). He felt the very danger to which we are exposed, to which we too often succumb—the danger of judging the Inhabitant of Eternity by our own brief and limited experience of time and change. And, therefore, he reminds himself, and us, that man himself is but a breath (“The Lord knoweth that . . . they”—men collectively, or collective man—“are vanity,” literally “are but a breath”); and much more any fugitive class, or generation, of men who may hold possession of the earth for a moment: and still more the thoughts which for some fraction of that moment they may frame or cherish. He invites us by his own example, to look beyond the bounds of our brief moment on the earth, and our brief experience of God’s ways, and to meditate on those ways as they are manifested on the larger scale of universal history and experience: “He that instructeth *the nations*, even He that teacheth man knowledge through the whole breadth of his career upon earth, shall not He reprove those who, judging Him by ‘the ignorant present,’ by the experience of a mere instant, conclude that He does not see their crimes and will not avenge them? Shall not He reprove *us* if, forgetting what He has done in past ages, what He is even now doing on a scale too vast for us to grasp, we suffer our momentary experience of wrong and defeat to colour our whole thought of Him; if, with eyes that look before and after, we contract our vision to a mere point, and infer the permanent conditions of human life from a mere passing phase?”<sup>1</sup>

There is great virtue, great comfort, in this argument.

<sup>1</sup> In the Hebrew Verse 10 reads thus: “He that instructeth the nations shall not be correct, even he that teacheth man knowledge?”

And it is one of which we constantly need to be put in remembrance. For the present moment touches us so closely, affects us so keenly, it stands so close to our eyes and takes up so much room in our thoughts, that we are in constant peril of suffering it to shut out from our view all that lies beyond it. Sydney Smith bade his friends take *short* views of life if they would be bright and cheerful; and, in the sense in which he intended it, the advice was good. But there is a sense in which we can only be brave and cheerful as we take *long and large* views of life. For the scene immediately around us at any moment may be charged with all the elements of pain and loss, of cruel yet successful injustice, of unmerited yet bitter defeat. And if we would have comfort in the care which such a scene breeds in us, we must look beyond it; we must travel back to our past experience of better things; or we must go out into the wide world beyond, where the sun is still shining over great breadths of the earth, although the spot on which we stand is darkened by clouds; or, rising above the limits of our personal experience and observation, we must listen to the evidences which History presents century after century, in land after land, that God is just and rules by a just law, that righteousness is the only secret of strength and gladness whether in a man or in a people, and that unrighteousness, however strong and gay it may look, is but a name for weakness and misery.

(3) From the past we might reasonably infer the future, and argue that as, in the long run and on the large scale, goodness always has had much advantage every way over evil, so, in the end, evil must be overcome of good. But the Psalmist, happily for us, does not leave us standing on the difficult and questionable ground of logical inference, which is only too apt to quake beneath our feet under the shock of change or the steadfast pressure of any heavy and long continued misery. For the *future* triumph of good over evil

he refers us to a more sure word of testimony, even the Word of God. From that Word he had derived the conviction which his experience seemed to contradict—that, since God is Judge, all must be well with the earth. And now (Verses 12–15, 23) he harks back on that Word and rejoices in it, dilating on the blessedness of the man whom God teaches *out of his law*, to whom He gives rest in the day of adversity by shewing him the pit which is being dug for the wicked, nay, which the wicked are digging for themselves, since it is by their own iniquity they are to be requited and destroyed by their own sins. Better still, the very Word which opens his eyes to the self-destroying power of unrighteousness, also assures him that God will never thrust away the righteous, nor abandon them to the power of evil; but that “judgment must turn to righteousness and all the upright in heart follow it”: that is to say, he receives the assurance that God will yet vindicate and establish his law, and that all who love that law shall see its vindication and be glad. What the Psalmist finds in the Word of God is, therefore, a guarantee of the ultimate victory of good over evil, the ultimate extirpation of evil, the ultimate and uncontested supremacy of goodness. And if he could find that guarantee in the Law, may we not find it much more easily, and much more certainly, in the Gospel?

If we reflect on the ways of God with men, in so far as they come within the range of our personal observation and experience, it is impossible that we should not at times be oppressed by the care, the doubt, which darkened and perplexed the Psalmist's mind. The mere conflict between what we believe and what we see, by which he was torn, will tear and torment us. But has he not pointed out for us a very sufficient comfort under this care? If, like him, we appeal to what the inward voice of Reason declares of the character of God; if we lift up our eyes and look out,

beyond the narrow arc of personal and present experience, to the history of *nations* and of God's dealings with them : and if, besides the verdict of History, we embrace that prophecy of the future triumph of Righteousness which is woven into the very substance of the Word of God,—will not a great light arise on our darkness, a great strength pass into our weakness, a great joy into our grief? Shall not we also be able to say, and even to sing, “ In the multitude of my cares within me, thy comforts delight my soul ” ?

2. The Psalmist gives us a sample of *the fears* by which his heart was shaken and perturbed (Verses 16–18). His fear sprang from the same general cycle of thought which gave birth to his doubts. It was the spectacle of God's law broken, and broken apparently with impunity, in the world around him which prompted the misgiving that his trust in Righteousness might have been misplaced. And it is his experience of that law broken, and broken with apparent impunity, in the narrower circle of his personal life, which leads him to fear that he is alone and helpless in the world, and that he may sink, undelivered, unbefriended, and unavenged, into the pit of silence and perdition. “ Who will rise up *for me* against the evildoers ? ” is his cry now ; and “ who will stand up *for me* against the workers of iniquity ? ”

This was his care, as it is ours when, impelled by the sting of some sharp personal experience, we come down from the region of general speculation on the end and ways of Providence, into an agony of conflict with dark and sorrowful conditions which are no longer diffused through the world at large, but have come home to us individually, and demand of us a faith and courage such as we have never shewn, and perhaps have never needed before. These are the growing moments of the soul, no doubt ; but, none the less, they are moments of great trouble and strife,

moments in which we are in no small danger of being bewildered and unmanned by fear. When we thus see the problem reflected in our own hearts, it is not so large as when our thoughts wandered through the earth and we saw it staring us in the face everywhere ; but it commonly penetrates more deeply into our thoughts, and lays hold of them with a grip so tense and painful as to command our full attention. We have to wrestle with it as for our life, and often fear that it will prove too strong for us. Then, if ever, we need comfort, need help. And where are we to look for it?

It is most instructive, I think, to note that, in this close and urgent *inward* conflict, the Psalmist does not betake himself, as before, to arguments laboriously drawn from Reason, nor to the verdict of History, nor even to a study of the Word of God. The care, the conflict, is within ; and the comfort, the help, must come from within. He is not at leisure from himself now, and cannot travel through the universe to seek aids to faith and arguments against doubt. Any help, if it is to avail, must be prompt, instant, close at hand. And so he seeks it in his own experience, both past and present. " Unless the Lord had been my help," he confesses, " my soul had soon dwelt in silence," *i.e.* had soon gone down into the unbroken stillness of the grave. " But when I said, My foot slippeth, thy lovingkindness, O Lord, held me up." The tenses are difficult here ; and it is not easy to see when the Psalmist is referring to a past, and when to a present help. But there is no doubt that he does refer to both, and argue from both. He had passed through similar conflicts, through similar fears, before, though through none perhaps so intense and dreadful as this ; and God was with him *then*, not suffering his feet to slip, or, if they slipped, not suffering him to fall into the silence and darkness of the grave. Nay, God is with him *now* ; for if there be much in his lot to distract and terrify

him, there is at least some touch of grace, some relief from care, some omen of good in it too. The day of his soul may have darkened into night : but even at night there are stars in the sky which bear witness to the existence of the sun whose light they reflect, and speak of yet another day to come. The darkness around him is but the darkness of night, not the darkness of death. He may feel that, in the dark, his feet are slipping ; but he also feels that he does not quite fall, or that, if he fall, none of his bones is broken. In this present help, these instant alleviations, he reads the proofs of God's presence with him, God's lovingkindness toward him ; while in his recollection of past deliverances he finds a promise that the Lord will never cast him off nor forsake him.

And here I repeat the appeal : Is it not a true and sufficient comfort to which the Psalmist points us ? If when we have suffered a wrong or loss, a pain or a bereavement, which darkens our whole prospect, and shakes the very convictions, the very trust in the Divine Justice and Love, in which we have been accustomed to rest, so that fear grows active and clamorous within us, and begins to forebode all manner of evil and misery, and mind and heart are too clouded and preoccupied to argue, or study, or travel far in search of help, but demand an aid that shall be near, close, present—may we not find what we need and desire where the Psalmist found it, in our past and in our present experience ? Has not God brought us safely through many similar, though perhaps lesser, afflictions, or afflictions that now look less to us because they are farther off ? Have we not sometimes been enriched by the losses of which we complained, and strengthened by the very sorrows which seemed to enfeeble us ? Has God ever permitted a tithe of what we feared to fall upon us ? Has he not been with us in every past trouble, to get some good from it for us ? Nay, is He not with us in this present trouble ? Is it,



after all, so overwhelming as to blot out every point of light from our sky, and to sweep every resource from the face of the earth? Is no blessing left us, no alleviation of our pain, no comfort in our care, no sacred and sustaining affection, no imperative but helpful and consoling duty? If our foot has slipped, has there been no lovingkindness to hold us up? However low we have fallen, we have not yet fallen into the silence of death; or how should we still mourn and complain?

I for one have never yet seen a man so impoverished by loss, so vexed by pain, so enfeebled by the infirmities of sickness or age, but that, if he were rightly approached, he would gratefully confess that he could recall many deliverances in the past, and that he still had to be thankful for many mercies. And if we would but let our past deliverances speak to us of a Love that can never fail, and see in our present and remaining mercies the proofs of a Love still working for our good, even from the midst of our misgivings and fears, whatever their number and whatever their pressure, we should be able to look up to Heaven and say, "In the multitude of my cares within me, thy comforts delight my soul." And, therefore, I can honestly commend the Psalmist's method of dealing with his cares, and hold up to admiration the noble temper of his soul.

For the most part we refuse to learn from the experience of our fellows. We insist on going to the more costly school of our own experience, in which the lessons are beaten into us with many stripes. Let us at least, then, not refuse to learn *from our own experience*, but gather from it ever new food for the conviction that, because God, the righteous Judge, the loving Friend, of man is in heaven, the cause of Righteousness and Love must prosper on the earth, and that, in the end, evil must be overcome of good.

S. Cox.

## THE EPISTLE TO TITUS.

### V.—DUTIES OF THE HOUSEHOLD. *Chapter ii. 1-10.*

THE errors which prevailed in Crete, although they rested upon a basis of theory, were in the main errors of conduct. They required to be met not merely by preaching correct doctrine, but likewise by the enforcement of Christian duty. It is rarely sufficient for the teacher to expatiate upon the lofty doctrines of revelation alone, trusting that their appropriate lessons for daily life will follow, by mere force of inference, or spontaneously, under a law of spiritual growth. For, although it is true that to preach the "grace of God that bringeth salvation" is the best way of schooling men into sobriety, justice, and piety, yet the careful pastor will find it needful to indicate and urge the practical consequences of his teaching as well—rebuking and exhorting with all authority the souls entrusted to his care. It is, indeed, a rare point of wisdom when the pulpit knows how to set forth these two, grace and duty, in their just proportions and in their vital relationship to one another. The extreme of a lifeless morality, divorced from the warm gospel of God's grace on the one side, and on the other the extreme of a barren evangelism, puffing men into a shew of piety without real goodness, are equally to be avoided. Equally have they wrought serious mischief in the past experience of the Church.

This task of enforcing Christian duty becomes, of course, much more delicate when the teacher attempts, like St. Paul, to descend into details. There is, indeed, one uniform type of character which is appropriate for all Christians. Like a broad substructure, the cardinal virtues of sobriety, righteousness, and godliness, are to underlie every social relationship. Yet it is not sufficient for the healthy progress of a Christian community that its members be admonished

in identical terms to practise these universal graces. This ground type of a good character has to undergo, it is obvious, specific modifications according to age, sex, and the social position of the individual. For Christianity respects, and consecrates, the natural ties both of the home and of the commonwealth. It possesses no such anarchic tendency as Paul detected in the pernicious views of the Cretan Jew. Far from upsetting, it sanctifies those seemly and wholesome relationships which it finds established among men: relationships upon the due maintenance of which the well-being of society must always depend. It is called upon, therefore, to shew how its general principles of virtue will apply to the several relations of rich and poor, of ruler and ruled, of master and servant, of old and young, of parent and child, of husband and wife. Nor can the overseer and guide of a Christian society claim to have exhausted his functions, until, after apostolic models, he has done his best to develop in each class that character which belongs to it, that both the Christian state and the Christian household may be strengthened and adorned with every virtue which becomes "sound doctrine."

These remarks are suggested by the section of this Apostolic Letter to the opening of which we are come. It follows up the polemic in the opening chapter by instructing Titus, how, in counteracting the errorists of Crete, he was to press upon every class of Christians, in detail, those practical virtues which have their roots in the doctrines of the Gospel. The section is marked as important by its length as well as by its central position; for it fills the whole of the second, with eleven verses of the third chapter. It breaks easily into two paragraphs, of which the former, occupying Chapter ii., deals with the family, and the latter, in Chapter iii. 1-11, with civil and social life. What is carefully to be noted, as significant of the Writer's strong conviction on the internal connexion betwixt homely duty

and gospel doctrine, is that each of these two paragraphs contains a splendid appeal<sup>1</sup> to the grace of God in Jesus Christ, and the gratuitous benefits which have been poured forth upon sinners by the advent of our Saviour. The spontaneous love of the Father, the ransoming self-sacrifice of Jesus, the regeneration of the soul by the Holy Ghost, our justification by free grace, our filial standing, and the blessed hope of our Lord's appearing:—all these are among the most mysterious and abstract doctrines of the evangelical faith; yet from these are fetched the motives which are to make old men sober and young women chaste, to teach fidelity to the slave and loyalty to the citizen!

Before proceeding to notice the particular duties of home life in detail, the reader will not fail to remark once more the frequent occurrence of a single epithet which may almost be said to characterize Christian behaviour, as St. Paul, in his later days, came to conceive of it. The repetition of the word I mean is veiled from readers of the Authorised Version by variations in the rendering of it. In one form or another it really occurs in these verses four times. First, old men are to be "temperate": that is its first occurrence. Then, elderly females are to teach the young wives to be "sober," another use of the same word. Next, the younger women are to be "discreet," the same word. Finally, it is the solitary requirement for young men that they be "sober-minded," where once more the same word is retained. What is this moral quality which Paul felt it to be so necessary to enforce upon every age and on both sexes? It denotes (as was before explained in an earlier paper) that moral health which results from a complete mastery over the passions and desires, "so that," in Archbishop Trench's words, "they receive no further allowance than that which the law and the right reason admit and approve." Self-control would probably come as near the

<sup>1</sup> See ii. 11-14 and iii. 4-7.

idea as any single word we can employ. But it includes such moral sanity or wisdom of character as is only to be attained through the habitual control of the reason over loose, illicit, or excessive desires of every kind.

It is by no means to be wondered at that St. Paul should have laid much emphasis on this virtue. Heathen society in its later periods was remarkable for the weakening of self-control. Self-indulgence became at once its danger and its disgrace. When religion came to be thoroughly divorced from ethics, no curb remained strong enough to restrain the bulk of men either from angry passion or from sensual gratification. Multitudes cast off every curb, religious reverence, fear for consequences, public opinion, domestic authority, even self-respect; and a laxity of manners set in, in conversation, in dress, in deportment, in the intercourse of the sexes, and in the enjoyment of every whimsical or extravagant invention which could stimulate the jaded capacity for enjoyment, such as almost passes belief. Against this tendency of the later classical period, philosophers and moralists were never weary of inveighing. The very word which St. Paul here uses was with them the technical name for a cardinal virtue, the praises of which, as "the fairest of the gifts of the gods" they were always sounding. But the foolish excess which heathen religion had failed to check, defied heathen philosophy too. The time had come for Christianity to try its hand. The task was a hard one. I have no doubt Paul beheld with anxiety the growing inroads which, before his death, the loose and reckless habits of his age had begun to make even upon those little sheltered companies that had sought a new refuge beneath the Cross. In these latest writings, he reiterates the warning to be soberminded with no less urgency than Plato or Aristotle. We may well thank God that he based the admonition on more prevailing pleas. It took a long time for Christianity to lay the foundations

of a manlier and purer society ; but it did so in the end. The old civilization was past remedy and perished. Into the new, which should take its place, the Gospel inspired a nobler temper. The restored authority of divine law and the awful sense of the evil of sin, which were the Church's inheritance from Judaism, the value of personal purity which it learned at the Cross, the new conception of sanctity which Christ created, the hopes and dreads of the hereafter : these things trained our modern nations in their youth to a reverential sobriety of character, an awe for what is holy, and a temperate enjoyment of sensual delights, such as had utterly disappeared from the Greco-Roman world. It is for us to take heed, lest, amid the growth of wealth, the cheapening of luxuries, and the revolt against restraining authority which distinguish our own age, we should forfeit, before we are aware of it, some of that chastened decorous simplicity and manly self-control which lies so near the base of a noble Christian character, and which has been one of the Gospel's choicest gifts to human society.

Coming now to the admonitions which the Apostle addressed to various classes in the Cretan household, we find that these turn, in the first instance, upon the diversities of age and of sex, to which has to be appended the social inequality due to domestic service.

1. In so far as the senior members in a Christian home are concerned, what is seemly is that they should set the example before all things of that grave and wholesome self-restraint, which, as it is desirable at every period of life, so it peculiarly becomes the mature. Four attributes are required in the old,<sup>1</sup> which bear so close a connexion that they serve to support one another. (a) Intemperance in the use of wine must have been a prevalent Cretan infirmity, for the first requirement in elderly people is

<sup>1</sup> Though applied expressly to old men only in Verse 2, they are meant to extend to the other sex as well, as is shewn by *likewise* in Verse 3.

that they be "sober."<sup>1</sup> And the same care in the use of stimulants is enjoined in so many words upon aged matrons, a warning which can surprise no one who is aware what temptations come with failing physical powers and the loneliness of widowed years. None, as Chrysostom has remarked, need the support of wine more than the aged: for that very reason the risk of abusing it by excessive indulgence lies so much the nearer. It is not supposed that the aged Christian falls so far as to become the helpless slave of his appetite, or drinks to the loss of his reason. That is rarely likely to occur. But the mere suspicion of a slight excess, such as will flurry or over-excite the brain through the too frequent or too free use of what is medically permissible and even advisable, would be fatal to that reverend gravity, or worshipfulness, which ought to sit like a crown of honour on the hoary head.

(b) This is the second grace of character which Paul would have the elderly Christian prize and guard. "Be grave," says he, "reverend," rather, meriting from younger men a loving veneration which has in it some touch of awe, or somewhat akin to worship; a sentiment which men scarcely accord to any, save to those who are habitually conversant with celestial themes and dignified through their fitness for that eternal world to which they are drawing nigh. All this appears to underlie the term we render "grave." The word recalls, mayhap, some aged and revered saint, true father in God, ripe in sacred wisdom, learned in Heaven's own school, and beautiful for the light that seemed already to play about his head, with whose image we associate a sanctity that overawes as much as it rejoices the heart. To venerableness like this it ought to be the ambition of the aged believer to aspire. What can more utterly dissipate such reverence than when the white locks are soiled by the least touch of insobriety?

<sup>1</sup> The word is here employed, I think, in its literal sense.

(c) But excess in drink is merely a single example of that ill-governed habit of the soul, against which, in all its exhibitions, Christian principle protests. If the old man would be venerable, let him be "temperate" in everything. Thus (d) will his moral and religious character grow wholesome, or, as our version commonly renders the word, "sound"—free from any morbid one-sidedness in excess or in defect. His "moral and religious character," I say: for the three cardinal graces named here as the virtues in which such soundness is to be displayed, are just those which lie deepest and last longest,<sup>1</sup> those in which ethics and piety meet and combine. Faith, love,<sup>2</sup> and patience:<sup>3</sup> these three endure. These three are at once the choicest products of the Holy Ghost operating upon a renewed heart, and also the pillars on which is built the temple of a sanctified character. These three belong equally to religion and to morals; they are graces of the religious, virtues of the ethical, life; profitable for this world, and destined to adorn that which is to come. It is reasonable to look for their healthful and balanced development in the Christian of ripe experience and full of years.

2. I have said that similar admonitions apply to elderly matrons in the Church; but they apply with certain modifications which the Apostle proceeds to notice. (a) In the first place, the greater reserve imposed by the modesty of her sex requires that the gravity and self-command of a Christian matron should shew itself in the details of her deportment;<sup>4</sup> not in dress alone, but, as Jerome expands it, "in her walk, gesture, countenance, speech, silence even." Details of such subordinate moment are sufficiently noticeable in a woman to be alluded to. Even in these should

<sup>1</sup> As 1 Cor. xiii. teaches.

<sup>2</sup> So in Revised Version.

<sup>3</sup> *Patience* is that brave cheerful steadfastness under trial which constitutes the practical exhibition of a Christian's "hope."

<sup>4</sup> "Behaviour."—A.V.



the dignity which befits a sacred person be reflected. For the Gospel makes priests unto God (in the spiritual and real sense of that word) of its "holy women" also. (b) Further, the limited sphere of household duty within which chiefly woman is meant to move, exposes her to a special fault, as well as lays on her a special duty. The fault of "slander,"<sup>1</sup> meaning by that the habit of evil-speaking behind one's back, or scandal-mongering, becomes a temptation to elderly women just because, while they usually enjoy a good deal of leisure, they move among a limited circle, and are less occupied than men with outside affairs of more general interest. It is a sin, as the word imports, of a peculiarly diabolical<sup>2</sup> complexion. The surest method of avoiding the temptation is to preoccupy the leisure of advanced matronhood in that duty which is appropriate to it; that is (c), by lesson and example to school the younger wives in those duties which belong to their condition and are appropriate to Christian womanhood.

3. A delicate tact may be observed in St. Paul's management of the younger women. To them he does not bid Titus address himself at all. Although he thinks of them as already married, yet the admonitions of the Pastor are to pass, as it were, through the lips of the senior matrons. Some of these may have been official "deaconesses" (like Phœbe at Cenchræa), but this is by no means essential to the spirit of his instructions. Whether officially set apart to minister among her own sex, as was the salutary habit of the early Church, or not, it is in the privacy of the home, or the retired gathering for prayer and female industry, that the wholesome influence of a Christian matron of experience and weight of character may most advantageously be exerted. And it is through the familiar intercourse of such "mothers in Israel" with their younger

<sup>1</sup> The Rev. Ver. renders what is "false accusers" in A.V., by "slandermen."

<sup>2</sup> Literally, "devils," δαίμονες.

sisters that a Christian minister can most suitably and safely reach the maidens and young housewives of his flock. So at least St. Paul judged. The homely housewifely virtues which are here specified do seem to be best taught by female lips. In seven particulars has this unmarried old man succeeded in covering the circle of a young wife's duties. Her devotion to husband and babes, her discipline of herself into suitable decorum, her womanly purity, her household industry, her benign sweetness of temper, her due deference to her husband: such are the graces by which within her gracious realm of home the youthful matron is to glorify her Saviour and her God. What a surprising elevation did the Gospel confer on woman at its first promulgation! The sudden discovery that "in Christ Jesus there is neither male nor female" might have a tendency at the first to relax somewhat those restraints which sex and marriage impose on woman; but, if the wholesome influence Paul desired could be exerted by matrons of maturer character, it is plain that so far from the Christian wife giving her husband (heathen though he might still be) any cause to speak ill of her new faith—her chastity, her meekness, her diligence, her obedience, would be certain to recommend the Gospel in which her soul had found the secret of a behaviour so gracious and so beautiful.

4. Quite different was to be the attitude of Titus toward the young men of Crete. Comparatively a young man himself, he was to be their pattern as much as their monitor. The virtue in which youth needs to be specially schooled, because it is for youth specially arduous, is precisely that temperate and prudent self-control, to which reference has so often been made. Young men are on their way to become old men. In order that they may attain in age the venerableness of saints, they need to lay in youth the foundation of self-command. Indulgence of the passions

may be in maturer years the more shocking ; for the young it is a more powerful seduction and a nearer danger. Let it be recollected, however, that (in the words of a Latin Father already cited) "self-restraint is necessary not merely in fleshly actions or in the lusts of the mind, but in all things ; that we should neither desire honours which are not our due, nor be inflamed with avarice, nor subdued by any passion whatsoever." The language in which Paul counsels his assistant to conduct himself as a public teacher deserves to be closely studied, especially by entrants on the holy ministry, and by all who find themselves called in early manhood to duties in the service of religion.

5. The section closes with a wise warning to that unhappy class of domestic slaves among whom the Gospel found many of its readiest converts. To their acceptance it had much to recommend it. It taught them a new sense of personal worth. It opened for them a way of escape, not only into spiritual freedom, but into the dignity of sonship to the Most High. It lightened their present burdens by the prospect of a splendid undying inheritance beyond the tomb. For the servile classes, who made up so large a part of the population, although they fill so small a space in ancient history, Christianity was destined to accomplish great things. In the long run it was sure to strike their fetters off altogether ; for how can one man whom Christ redeemed continue to claim property in another man whom, equally with himself, the Saviour's blood has bought to be a possession for God alone ? But the earliest service which the Gospel had to render to domestic bondsmen throughout the Roman empire was, to teach them patience and contentment. If in the heart of an *Æsop*, or an *Epictetus*, Stoic philosophy could quench that restless, bitter, and indignant temper which oppression is wont to work even in wise men, much more did the glad tidings of God's love for all mankind, of an equal price paid for master and slave,

of a divine brotherhood which bonds could not destroy, of an everlasting home where all should be equal and all be free—much more, I say, did such glad tidings reconcile the slave to his position, and dispose him meanwhile to serve his master, not grudgingly, or dishonestly, or skulkingly; but with a noble fidelity, as in his dear sight who is the Master of us all!

To thwart the wishes of a harsh master and to purloin his goods are exactly the temptations which lie nearest to the domestic servant. They are faults which the casuistry of the wronged might have led some slaves even to excuse. But no slave could suppose that by perversity or by speculation would the faith he had embraced be “adorned” in the household of a Greek gentleman, any more than it is to be in the workshop of an English manufacturer. This, after all, is the royal motive in every genuine Christian bosom. To have been brought so near to God that his good name is involved in our own; to have received at his hands such a position as calls us to imitate his own nobleness of conduct; to have no coin wherewith to repay Christ’s love, save a lowly, loving temper, and a praising spirit; to be the Lord’s own substitutes set in such a position of trial on purpose that by persistent goodness we may win back to God the soul of a master, a husband, a comrade, recompensing, after Heaven’s example, our neighbour’s evil with eternal good:—these are the divine impulses to divine virtue. They are for us all. For each of us has it in his power to shew how a Christian can curb his temper, serve the thankless, or obey the harsh; can remain pure amid temptation, gentle under provocation, or patient in calamity; can be temperate in his youth, or reverend in age. Each of us may adorn, in some humble ministry and common duty of household life, the doctrine of God our Saviour.

J. OSWALD DYKES.

## *THE HEAVENLY LIFE.*

### 1 CORINTHIANS ii. 9.

GOETHE has said : " We may well leave the next world to reveal itself to us in due time ; since we shall soon enough be there, and know all about it." And there is a sound of wisdom, or at least of common sense, in his words. The veil which hides the future life has been lifted by so many rude irreverent hands, and we have had so many crude and repulsive pictures of the world to come presented to us, that we shrink from any attempt to penetrate the future, and are disposed to conclude that nothing definite is or can be known about it, to pronounce all speculation on it misleading and unwise. But the pity of it is that, however unwise such speculations may be, we cannot possibly refrain from them for long. While all goes well with us indeed, and those whom we love are still with us, it may not be difficult for most of us to drop the world invisible from our thoughts ; but when death draws nigh, or beloved friends, long the strength and joy of our hearts, are taken from us, how can we but ask, What lies beyond the bourn and gate of death ? How can we hold back the thoughts which strain after them and demand to know how it fares with them now that they have passed out of our sight, if not beyond our reach ? We are so made that we *must* ask these questions. We are so made that, if no answer to them is to be had, all the light of our life goes out. And, hence, men always have speculated, as they always will speculate, on the life to come ; they have tried, and no doubt they always will try, to make the invisible world visible and consolatory to themselves and to each other. And, naturally, the conceptions of it they have framed have, in large measure, been shaped and coloured by their several conditions and needs. Those who have been profoundly

moved by the misery and unrest of life have dreamed of a heaven in which there shall be no more sin, pain, toil, loss, change, death; in which they shall be allowed to repose in the golden calm of an unbroken and eternal peace. Those who have been consumed by a passion for knowledge, which no earthly opportunity could slake, have conceived of heaven as a state of endless progress, in which, unimpeded by the limits and the cravings of the flesh, they shall ever be coming to a larger knowledge of the truth. While to those whose hearts are still sore from the stroke of separation and bereavement, no picture of heaven is so alluring and consolatory as that which sets it forth as a happy home, in which the friends whom death has parted shall meet and recognize each other, and enter into a closer and happier fellowship of love, a fellowship which no breath of change shall ever dim, much less dissolve.

Now I have not a word to say against any one of these dreams, or conceptions, of the future life. So far as I know, they are all true and have abundant warrant in Holy Writ. But, true and beautiful as they are, they do not include the whole truth; they do not even include the truest, largest, and noblest conception of that life which the gospel of Christ has put within our reach, the conception against which it is most impossible that our natural doubts and misgivings should ever prevail.

Strangely as it may sound to those who are familiar with the history of this passage, the words of St. Paul conduct us to a much more reasonable and solid, a much more lofty and complete, conception of the heavenly life than any to which I have yet alluded. Most of us must have heard the words, "Eye never saw, ear never heard, heart of man never conceived, the things which God hath prepared for them that love him," applied again and again to the glories of the heavenly state, and have felt perhaps how vast and incomprehensible those glories must be which even

the heart of man was not large enough to entertain. But most of us must also have heard that this application of the words is a misapplication of them ; that what St. Paul is here describing is not the blessedness of life in heaven, but the blessedness of the Christian life on earth. And that is quite true, as we may see for ourselves, by considering, (1) that the words are a quotation from Isaiah,<sup>1</sup> and are cited from a passage in which the prophet was depicting the glories of the then coming Messiah and of his reign over the world ;<sup>2</sup> and (2) by observing the drift of the argument in which the Apostle frames them. He is speaking of God's wisdom as opposed to the wisdom of the world, the wisdom which had been hidden from long generations of men, but was now revealed ; that true wisdom which teaches us the true and chief good of human life. *This* wisdom, so long wrapt in a mystery which the wit of man could not penetrate, has at last been disclosed in the person and by the Spirit of Christ. It is a wisdom such as eye never saw, ear never heard, heart never conceived, until He came and dwelt among us. But now that He has come, it is an open secret, a secret open to all the world, to the unwise as well as to the wise, to the Greek as well as the Jew, to the barbarian as well as the Greek.

It is not of the future life then, but of the present life ; not of our life in heaven, but of our life on earth, that St.

<sup>1</sup> Isaiah lxiv. 4.

<sup>2</sup> " This verse (1 Cor. ii. 9) has no exact counterpart in the Old Testament. But Paul's favourite phrase, *as it is written*, is found elsewhere only with Old Testament quotations. Origen thought that Paul was quoting some apocryphal work. Jerome found here a reference to Isaiah lxiv. 4, and this is confirmed by the Epistle of Clement of Rome, in chap. 84, where we read: ' For he says eye has not seen, and ear has not heard, and into man's heart it has not gone up, how many things God has prepared for those who wait for Him.' This quotation is so similar that either it must have been taken from this Epistle, or both from the same source. And its last words, ' Wait for Him,' point still more clearly than does the passage before us to Isaiah lxiv. 4."—*Bentley on Corinthians*.

Paul is speaking. What he has to say is that, if Christ has of God been made wisdom unto us, we have in that case a wisdom far above all that men had reached or anticipated, a wisdom that solves the great problem which *they* had only been able to state. What is man? Whence did he come? Whither does he go? What is the true end and purpose of his being? These were the questions which men were for ever asking, questions which they felt to be vital and imperative, questions to which they felt they *must* get an answer before they could be at peace. Yet no answer to them was within their reach, or no answer which they could accept as clear and consistent, adequate and authoritative. Even the Greek philosophers could but guess at the answer, and their conjectures contradicted one another, if not also themselves. Even the Hebrew prophets only foresaw that an answer was coming, rather than perceived what that answer was. But when Christ came, and men recognized in Him at once the Son of Man and the Son of God, they felt that now at last, now for the first time, Wisdom had descended from heaven to dwell among them. To as many as received *Him* the great problem was solved—solved at once and for ever. As they listened to his words, and yielded to the creative and re-creative powers at work within them, they learned that all things, visible and invisible, were made by one God, the Father Almighty. They *saw* the Father in Him,—saw that He loved them; saw that He was for ever seeking to redeem his children from their sins, in order that He might also redeem them from the hard and miserable conditions into which they had been reduced by and for their sins, and raise them into their true life in Him; a life like his own, a life of righteousness, goodness, purity, love, a life of happy service and self-sacrifice. They beheld in Christ Jesus at once the ideal of man and the glory of God, and knew at last that they too had come forth from the



Father from whom He came, and would go back to the Father to whom He went, and that they could reach the true end and purpose of their being only as they grew up into Him, and became perfect even as He was perfect.

Is it any wonder that the Jew, who had thought of God mainly as an exacting Ruler, an austere Judge, who was to be propitiated by costly sacrifices, and by a painful elaborate observance of forms which penetrated into every province, into every detail, of life, joyfully welcomed a revelation which taught him to look up to God as a loving and redeeming Father, who asked nothing of him but a heart devoted to all that was pure and fair and good, and was even waiting to create this new and clean heart within him? Is it any wonder that the Pagan turned from his pantheon of gods, gods as selfish, impure, and capricious as himself, and as careless of his fate as he himself was of the fate of any race but his own; or even that he turned from the dubious, inadequate, and contradictory hypotheses of the rival schools of philosophy, to worship a pure and tender Father who was bent on making him good, and compelling all things to contribute to his good and to the general well-being of mankind? Had God ever been presented to them in such living and gracious forms? Had an ideal of manhood so pure, so large, so lofty ever been set before them? Was it not natural, was it not reasonable, that they should recognize in Christ the true wisdom, and feel that in Him they had at last received a clear and adequate solution of the great problem of all time, that the true life and the true end of life were revealed in Him?

But some man may ask, What has all this to do with the future? We reply, Have you then forgotten that the true life of man is an *eternal* life, our life *in the future* therefore as well as in the present? Or do you suppose that we have already seen and appropriated *all* that God has prepared for them that love Him? It may be doubted

rather, whether many of us have really *seen* for ourselves even the first rudiments and outlines of the life which Christ came both to reveal and to impart to us. He came, as we all confess, to shew in one supreme instance that the life of purity, righteousness, love, the life of service and self-sacrifice, is the true life of man, whether on earth or in heaven. Do we even yet see and believe that life to be our true life? Do we always hold that purity is best, best even when it can be maintained only by long and painful effort, by patient and strenuous resistance to some of the strongest instincts and cravings of our nature; and never therefore hope for any happiness from impure thoughts, motives, deeds? Do we really *see* that to do right must always be real and great gain to us, even when it involves much apparent loss; while to do wrong must be loss even when it seems to bring gain? Do we see that to be kind even to the unthankful and evil is to add to the power and sweetness of our life, while all unkindness hurts and injures us even more than those to whom we shew it? Do we believe that to serve others is better than to serve ourselves; that to lose our life is the way to find it; that self-sacrifice is self-enrichment? *These* are among the things, this is the life, which God has prepared for them that love Him? Have our eyes seen them? Have our ears heard them? Has it entered into our hearts to conceive that only as we practise ourselves in these virtues and graces can we rise into our true life, the life over which time and change and death have no power, the very life of God Himself?

If not, how can *we* know anything of heaven or of the heavenly life? This *is* the life of heaven; for it was the life of Christ; it is the life of God. But if we have entered on this life, however imperfectly, if we feel and know that it is our only true and proper life, if we are striving to make it more and more fully our own, then indeed we have com-

menced the very life we are to live in heaven, though there it will be fostered by more auspicious conditions and will run more swiftly and happily on its way. In short, the Christian life, what St. Paul called "life in Christ," what our Lord Himself called "the eternal life," is essentially one and the same life under all conditions, in all ages and in all worlds. Always and everywhere, at least for us men, it means growth in righteousness, in purity, in love, and in the service and self-sacrifice to which love prompts and conducts the soul.

From this point of view it is easy to see how the passage before us bears on the life to come as well as on the life that now is. It reminds us that the true life of man is invisible to the natural eye, inaudible to the outward ear, inconceivable by the untutored heart; but that once for all it has been revealed to us in and by Christ Jesus our Lord. And hence it supplies us with a principle, in the light of which we can in some measure forecast the future. For the true life of man must be his life in the future as well as in the present; or how could it be either the true, or the eternal, life? In so far as we know it now, we can tell what it will be, what it must be. And by applying this principle to them, we can revise, we can correct and enlarge, any other conceptions of the future life which we may have formed.

Let us revert, then, to the conceptions with which we started, and, judging them by this new principle, ask where they are partial and defective. We conceive of our future life, I said, as one in which we shall rejoin and recognize the friends whom we have loved and lost, and enter into a closer happier fellowship with them, a fellowship which will never be broken or disturbed. We conceive of it, again, as an endless advance in wisdom, in which our passion for knowledge, which grows by what it feeds upon, will be ever more freely satisfied and provoked. And we conceive of it as a happy calm or rest, in which, delivered from the toil and

fret, the changes and losses of time, we shall abide in an eternal and growing peace. All these conceptions, moreover, I admitted to be true, congruous with reason, confirmed and warranted by the Word of God. But though true, they do not comprise the whole truth, or even the deepest, the most sustaining and delightful, truth. Is it not obvious in what they are all defective, misleading even, if we permit these partial aspects of the heavenly life to stand for the whole of that life? Can heaven be a scene in which only our *self-regarding* virtues and hopes will find scope and fulfilment, in which only our personal welfare is to be secured, our personal cravings gratified? Yet so long as we think of it simply as a place in which *we* are to have our friends restored to us, or simply as a fountain at which *we* are to slake our thirst for knowledge, or simply as a rest, unbroken and profound, in which *our* weary spirits are to repose, plainly we are thinking mainly of ourselves, of our own enjoyment, our own satisfaction and bliss. Whereas a far greater thing is open to us even here and now; and even here and now we are already aiming at a nobler ideal of life than this, if at least our life be hid with Christ in God. For, even now and here, we admit that, as our best name for God is Love, so also the very ground and substance of our own spiritual life is the love which prompts us to service and self-sacrifice. And shall we be less noble in heaven than on earth? will our love burn with a weaker flame, so that it will no longer find any service it can render or any sacrifice in which it can rejoice? Can it be that heaven will yield us no field of labour, no scope for self-surrender? God is in heaven; but do we conceive of *Him* as no longer suffering in the sins, no longer afflicted in the afflictions of his children, or imagine that in his sympathy and his redeeming work for us He loses any touch of his everlasting blessedness? Christ is in heaven; and yet do we conceive of *Him* as no longer caring for the

men He once redeemed, no longer labouring to rescue them, no longer touched with any feeling for their infirmities, trials, sorrows? On the contrary, we believe that both the Father and the Son, as they have worked hitherto, so they still work for our salvation, still sympathize in our sorrows, still travail for our "adoption," and still look forward to the time when they shall see the results of their travail in a whole world renewed to righteousness, and be satisfied; we believe that in the love which moves them to this constant service and sacrifice, so far from its impairing their blessedness, they find the divinest element of their joy.

Hence we cannot but believe that in the heavenly life Love will not be less strong *in us*, but more strong than ever, not less but more pure and unselfish; and that it will still prompt us to look for our chief joy and blessedness in serving others rather than in gratifying ourselves, in sacrificing our personal enjoyment that we may help and raise and comfort them. Why, even here, how often do we deny ourselves the pleasure of intercourse with those whom we love best, in order that we may go out and offer help to the helpless, or succour the infirm, or visit the sick, or comfort the sorrowful! How often do we break off from our own pursuit of knowledge, in order that we may teach the ignorant, or the immature, what we have already learned! How often when we are weary and long for rest, do we postpone or sacrifice our rest, in order that we may engage in works of public usefulness, or run on errands of charity! And how constantly do we find that we best serve ourselves when we thus force ourselves to serve others, and touch our purest deepest joy in these ministrations and self-denials of love! Will it not, must it not, be so with us hereafter? Shall we not often break away from the friends whom we have found again, to carry help to those who have no claim on us but their need of help, or at best no claim but that of a common nature and a common redemption? Much is

we may love the pursuit of knowledge, shall we not often forsake our studies, that we may teach those who know even less than we do of the wisdom and love of God? Shall we not often resign even the rest which we have so profoundly craved, and which will be so welcome to us after the strife and turmoil of this troubled world, to engage in laborious tasks of succour and goodwill?

If any man ask: But what scope will there be for service and self-sacrifice in the heavenly life? I reply: There must be large scope for them, if the love, which is the very essence of that life, is not to lack its truest and profoundest forms of action, expression, growth. I remind him that, even if he does not believe that heaven is a much larger and more various world than men have imagined it to be; even if he does not believe that there is a place to be prepared in it for *every* man, and that every man has to be prepared for his place in it; even though he does not believe that there are errands of mercy on which we may run, and works of mercy which we may do, beyond the abodes of the blessed; he does believe that thousands and myriads of children, dying up out of this lower world before sin has established its dominion over them, will find a home and school in heaven, through the mercy of God our Saviour; and will not *these* need to be taught and trained, to be loved and cherished? He does believe that thousands and myriads of heathen, whom no offer of salvation has reached, will find admission and a welcome to the heavenly world, with all that in every nation fear God and work righteousness; and will not these need all that he can do for them, all that God can do for them through him? He does believe that there will be grades of knowledge, capacity, devotion in heaven, soul differing from soul as star differs from star in glory; and in that world of life and love will not all these help and serve each other?

This is but low ground to take, I admit; for who can

suppose that God has exhausted all the forms of love and service and self-sacrifice in *this* world, and that there are no higher forms unknown to us as yet; but the instances I have given may suffice to bring home the conviction that in the future, as in the present, Love will be the ruling energy of all life in Christ, and will find ample opportunities of service and self-sacrifice in which to exercise and develop its powers. They can hardly fail to correct the selfish and self-regarding views of heaven which have too long prevailed in the Church, and which we are all too apt to cherish.

ALMONI PELONI.

## THE EXEGESIS OF THE SCHOOLMEN.

### THE "MULTIPLEX SENSE" OF SCRIPTURE.

THE whole of Scholastic Exegesis was benumbed by what has been called the "narcotising influence" of one false opinion. This opinion was repeated by author after author until it came to be universally assumed. It was that there prevailed throughout Scripture a "*multiplex sensus*."

1. The root of this mistaken conception is to be found in the Rabbis and in the rules which they mnemonically indicated by the word PaRDeS, namely:—1. *Peshat*, or Explanation; 2. *Remes*, or "Hint"; 3. *Derush*, or Homily; and 4. *Sod*, or Mystery. The *Peshat* was the literal sense. The *Remes* involves the various inferences drawn by the Halachists. The *Derush* left room for the Hagada, with its legends, allegories, and moral applications. The *Sod* involved the Kabbala and all mystic deductions from the obvious statements of Scripture. By these means, accordi-

ing to Rabbi Ishmael, all Scripture could be expounded in forty-nine ways, and each text broken into fragments by the expositor, as a rock is by a hammer. John Scotus Erigena used a more poetical metaphor, but he meant something of the same kind when he compared Scripture to a peacock's feather, of which the smallest particle glitters with various light.<sup>1</sup>

This false notion filtered down to the Fathers through the Alexandrian Jews, and prevailed for many hundreds of years. It came to the Schoolmen mainly through St. Jerome and St. Augustine. The only school of commentators whose insight and genius saw its futility—the School of Antioch—had been hastily and not quite charitably condemned on grounds of supposed heresy. The Antiochene Exegetes had thus been practically silenced, and the Church lost for ages the beneficial influence which they might have exercised. If the Exegetes of the Middle Ages had been better acquainted with the views of Theodoret and of Theodore of Mopsuestia they would have been saved from nine-tenths of the error which goes so far to discredit their honest labours. Unhappily, when an erroneous principle has been accepted without full examination by a few great writers, it tends to perpetuate itself under the shadow of their authority.

St. Jerome had laid down the rule that the Scriptures are to be explained in three ways, namely:—1. Historically, that is literally. 2. Tropologically, that is morally. 3. Spiritually, that is, *α*. Allegorically, and *β*, Anagogically; that is, mystically, with reference to the unseen world and the future life. This threefold division was supposed to be mysteriously related to the doctrine of the Trinity. Origen, in his second Homily on Genesis, seems to have been the first to speak of a *threefold* sense of Scripture.

St. Augustine divided Exegesis into the two heads of

<sup>1</sup> *De Div. Naturae*, iii. 26.



Historic and Allegoric. He separates the Historic into Analogic (which has to prove the congruence of the Old and New Testaments), and Ætiologic (which furnishes the reasons for facts). He divides the Allegoric into Proper, *e.g.* when figures of the past refer to the present; Tropologic, or Moral; and Anagogic.<sup>1</sup>

St. Jerome was well aware of the dangers of the "mystic sense." He complains that Origen allegorises Paradise till nothing historical is left, calling the trees "angels," the rivers "celestial virtues," and the coats of skin "human bodies," as though Adam and Eve had been previously bodiless.<sup>2</sup> In another place he says that Origen wanders in the free realms of allegory, and makes sacraments of the Church out of his own ingenuity. But Jerome, like Augustine, is often unfaithful in practice to rules which he had wisely laid down in theory.

The prevalence of the mystic mode of interpretation was greatly increased by the influence of the writings of the Pseudo-Dionysius.

Philo attributed the first development of allegoric interpretation to the Essenes, but the Fathers founded their views on the supposed practice of Christ and the Apostles.

A favourite example of the fourfold sense was that furnished by the word Jerusalem. It indicates—1. Historically and literally, a city. 2. Tropologically or morally, a faithful soul. 3. Allegorically, the Church militant. 4. Anagogically, the Church triumphant.

Eucherius, in his *spirituales formulae*, gives an illustration of the fourfold sense from the word "water."

1. Historically it means the element water, as in Genesis i. 9.

2. Tropologically it indicates "sorrow," as in Psalm lxx.

<sup>1</sup> Aug., *De util. Credendi*, 8. See Sixtus Senensis, *Bibl. Sanct.*, p. 168, and Bellarmine, *De verbo Dei*, iii. 8.

<sup>2</sup> *Ep. ad Pammachium*.

9; or "wisdom" (Prov. xviii. 4); or "heresies" (Prov. v. 16); or "worldly prosperity" (John iv. 13).

3. Allegorically it refers to "baptism" (Ezek. xxxvi. 25); or "peoples" (Rev. xvii. 15); or "grace" (John vii. 38).

4. Anagogically it alludes to "eternal happiness," as in Jeremiah ii. 13; Psalm cxlviii. 4.

The example serves excellently to shew the nature of a system of which it may be said that in its worst developments "nought is everything, and everything is nought."

St. Thomas Aquinas<sup>1</sup> furnishes us with a specimen of the fourfold sense, in explaining "Let there be light." It may be taken, 1. Literally. 2. Allegorically, to mean "Let Christ be love." 3. Anagogically, to mean, May we by Christ be led to glory. 4. Tropologically, to mean, May we be mentally illumined by Christ.

Bellarmino says that Galatians iv. 2 is a specimen of Allegory; 1 Corinthians ix. 9, of Tropology; Hebrews iv. 3, of Anagogy.

St. Bernard compares the literal sense to the Garden in the Song of Solomon; the moral sense to the Cellars for fruit and spices; and the mystic sense to the Bridal Chamber.<sup>2</sup>

The Schoolmen in a body adopt this view of the "fourfold sense."

Thus St. Thomas Aquinas says that the sense of Scripture is Literal and Spiritual—the latter presupposing and being founded on the former. The literal sense is that in which words signify things. It is divided into Historical, Ætiological, and Analogical. The spiritual sense is that in which the things signified again foreshadow other things, and this sense is divisible into Allegory, Tropology, and Anagogy.

<sup>1</sup> In Galat. iv., lect. 6.

<sup>2</sup> Serm. 92. Others prefer a sevenfold, or an eightfold sense. *Hagenbach*, i. 468.

The same division, with trivial modifications, is found again and again. Thus we are told by Hugo de St. Caro that,—

“Historia docet factum; Tropologia faciendum;  
Allegoria credendum; Anagogia appetendum.”<sup>1</sup>

He proceeds to compare those four methods of interpretation with the four colours of the Vail of the Temple—white being the Historical; blue the Allegorical; scarlet the Anagogical; and purple the Tropological.

The sermons of Savonarola are almost always divided exegetically into these four heads.

When Bishop Longland, a friend of Dean Colet, was preaching before Henry VIII. in 1525, on Proverbs ix. 1,<sup>2</sup> he explained the words, “She hath also furnished her table,” to mean that Wisdom set forth in her Scriptural banquet the four courses of History, Tropology, Anagogy, and Allegory.<sup>3</sup>

Scripture was compared by Bonaventura to the river of Paradise which was parted into the four heads of History, Allegory, Tropology and Anagogy. Other Schoolmen compared the Bible to the four winds, the fourfold cherub, the tabernacle coverings, and the four legs of the table of the Lord.

Even Nicholas of Lyra writes the famous lines,—

*Littera gesta docet, quod credas Allegoria,  
Moralis quid agas, quo tendas Anagogia.*

Angelo Rocca characterizes all the chief exegetes by the particular branch of interpretation, in which they excelled,—

<sup>1</sup> Hugo de Sto. Caro, *Prolog. in Gen.*

<sup>2</sup> See Mr. Lupton's note on his edition of Colet on the Celestial Hierarchies of Dionysius (p. 106). *Bibl. Theol. et Script. Epitom.*, 1596. See, too, Sixt. Senensis, *Bibl. Sanct.*, p. 184.

Historiam Hebræis et Græcis fontibus haustam  
 Hieronymo disces duce.  
 Allegorias Anagogiasque recludent  
 Origenes, Ambrosius.  
 Exponent sensus formandis moribus aptos  
 Chrysostomus, Gregorius.  
 In dubiis altaque locis caligine mersis  
 Aurelius lucem feret  
 At brevis et facilis non est spernenda tironi  
 Lyrensis expositio.

2. But how are we to account for the popularity of this mediæval method of teaching Scripture, which prevailed universally from the days of Bede to those of Luther?

a. It originated as we have seen from Rabbinic traditions handed down through the Fathers to the Schoolmen. The influence of the Alexandrian School and especially of Origen was felt even among those who treated Origen as a heretic. It powerfully affected the mind of St. Jerome, and is perceptible to a large extent in that of St. Augustine, though to him it only came through secondary channels.

β. It was perpetuated by circumstances which we have already noticed; namely, respect for ancient authority; the deep root taken by traditions once established; and the rigid conditions imposed on mediæval exegesis by the violent enforcement of conformity to existing ecclesiastical dogma. In the general ignorance of history and grammar no room would have been left for Hermeneutics if a boundless field had not been opened for pious ingenuity in the various endeavours to elucidate the supposed *multiplex sensus*.

γ. Further, the doctrine had the utmost value for the interests of ecclesiasticism. Hugo of St. Victor, as we have seen, had with perfect naïveté laid down the rule, "Disce prius . . . quid tenendum sit . . . Quum autem postea legere cœperis libros . . . si aliquid in-

*veneris contrarium illi quod tu jam firmissima fide tenendum esse didicisti non tamen expedit tibi quotidie mutare sententiam . . . nisi . . . quid fides universalis quae nunquam falsa esse potest inde jubeat sentiri, agnoveris.*<sup>1</sup> Similarly Paul of Burgos in his reactionary work against Nicolas of Lyra says, in so many words, that no interpretation is to be accepted if it be repugnant to the authority of the Church, "however much such a sense may be in conformity with the literal meaning." The very motto of the Bernardites was *Nisi credideritis non intelligetis*. In other words they assumed that every doctrine of mediæval sacerdotalism was infallibly true, and if anything in the Bible ran counter to any crystallized dogma, so much the worse for the Bible. And thus the Papal Church had a great advantage. It could extract doctrines from Scripture in thousands of ways inconceivably remote from the intentions of the sacred writers. Thus Boniface VIII. proved that the Pope possessed both spiritual and temporal authority from the text, "Here are two swords"; and the Papal doctors defended the infamous spectacle of Spanish bishops making a holocaust of better Christians than themselves by the text about the burning of unprofitable branches.

Innocent III. deduces from Genesis i. 16 that "the sun to rule the day," means the Pontifical authority which presides over those who are spiritual, whereas the moon "to govern the night," means the temporal power which rules those who are carnal. A papal theologian interpreted 1 Samuel ii. 8 (Vulg., *Domini sunt cardines terre*) of the cardinals. Antonius, Bishop of Florence, explained Psalm viii. 7 to mean that God put all things under the feet of the Pope: sheep, *i.e.* Christians; oxen, *i.e.* Jews and heretics; beasts of the field, *i.e.* Pagans; fishes of the sea, *i.e.* souls in Purgatory. Psalm lxxiv., 13, "Thou hast broken the heads of the dragons in the water," was ex-

<sup>1</sup> *Erudit. Didasc.*, vi. 4.

plained to mean that demons are expelled by baptism. The celibacy of priests was supported by the comparison of the cheeks of the beloved in Canticles to a dove—the cheeks being meant for preachers. The root of the tree in Daniel's vision (Dan. iv. 12) was adduced to prove the Immaculate Conception of the Virgin Mary. The two rods in Zechariah xi. 7 are used as types of the Dominicans and Minorites. The canonisation of saints was defended by Pope Eugenius from Matthew v. 15,—the putting of a lamp on a lamp-stand. Innocent III. explained Luke v. 4, *Duc in altum*, to mean "Go to Rome; betake thyself to the city which has dominion over all nations, and there let down thy net." "O temerariam impudentiam," exclaims Luther of similar allegories, "et scelestam ambitionem."<sup>1</sup>

ε. The Schoolmen laid down the principle that no one could interpret Scripture without the charism of spiritual illumination. If, therefore, any allegorist was able to elaborate some new defence of priestcraft or superstition by the ingenious manipulation of texts which might be even inconceivably inapposite to the matter on hand, his interpretation was hailed as "spiritual." If, on the other hand, an interpreter deduced from the most obvious passages of Scripture any view which tended to counteract the reigning dogmatism, nothing was easier than, first, to deny that he possessed the illuminating grace, and then, if desirable, to imprison, to excommunicate, or to commit him to the flames. "The Protestants," says the Jesuit Salmeron, writing on 2 Corinthians iii., "despise our arguments derived from allegories; whence we may at once understand that they are devoid of the Spirit, who would enable them to penetrate the heart of Scripture." It was of no small advantage to Papal dominance that Scripture should be a book sealed with seven Papal seals; a sort of magic volume which it required a trained Kab-

<sup>1</sup> See Glass, *Theol. Sacr.*, p. 193.

balism to interpret satisfactorily.<sup>1</sup> Hence the learned Glass compares the Scholastic exegetes to camels who, according to Pliny, cannot drink from a pool till they have made it muddy with their hoofs.<sup>2</sup>

ζ. Again, the Schoolmen had so frequently exhausted even *their* eloquent verbosity in extolling the infallibility of Scripture even in its minutest details that at last they were honestly unable to regard it as a book written by human writers, and to be interpreted in accordance with the normal laws of human logic and human speech. Every word, every letter, was to be regarded as full of ineffable mysteries, and therefore when Scripture spoke of the most ordinary facts its words and narratives could only be regarded as symbolical signs intended to shadow forth what would otherwise be incomprehensible. The mobile, not to say flaccid, character of these symbols gave room for an indefinite number of applications. Scripture became a sort of indeterminate equation. Allegorical dictionaries designed to shew how many different meanings might be attached to any given symbol became a branch of literature, from the *Clavis* of the Pseudo-Melito down to the *Liber Allegoriarum* of Rabanus Maurus; and as the permutations and combinations of the allegoric significance of words were practically infinite, there was no reason why a folio volume of double columns and hundreds of pages should not be devoted to the "elucidation" of a single chapter. Everything might stand for something else. Hugo of St. Victor illustrates the rule as holding in the

<sup>1</sup> Since writing this sentence I find that Bonaventura actually *did* compare the Bible to the Apocalyptic book with seven seals; and he said these seven seals were the *historic, allegoric, tropologic, anagogic, symbolic, synchdoctic, and hyperbolic* methods of interpretation. The "obscurity" of Scripture became a standing dogma of the Romanists, and Bellarmine says that exegesis needs the Spirit who is only found in the Council approved by the Pope (*De Verbo Dei*, iii. 3). Cardinal Cusanus admits that Rome made her exegesis vary with her practice (*Opp.*, p. 833).

<sup>2</sup> Glass, *Philolog. Sacr.*, p. 192.

case of things, persons, numbers, places, times, actions. "Snow" in its inner nature might mean frigidity; in its outer form it might stand for purity. A person—*e.g.* Jacob—might stand as a symbol either for Christ, because he was heir of his father, or for the Gentiles. Isaac, who blessed his son, was a type of God the Father. The three Patriarchs indicate Faith, Hope, and Love. Egypt is the symbol of worldliness; the Desert, of asceticism; Babylon, of demons, and so forth.

As no one now thinks of explaining Scripture in this "fourfold sense" even in sermons, we need not enter into the strangely futile arguments by which the Schoolmen defended it. We may however give one specimen of such arguments—for as such they were regarded—from Cornelius à Lapide. On 1 Samuel xx. 20 he says that Scripture has two senses, a literal and a mystic, just as when Jonathan told the boy to fetch his arrow, his words were both a literal direction and a sign to David that he was to fly!

3. A few specimens will shew the mode of applying this doctrine about the "multiplex sense." They will illustrate St. Jerome's remark<sup>1</sup> "that the spiritual interpretation ought to follow the order of the history, a fact which many ignore, and so wander in the Scriptures with frenzied error."

i. Hervæus Dolensis on the narrative of Matthew ix. 18-26 says that the maiden dead in the house is the soul dead in thought. The flute-players are its flatterers. The murmuring crowd indicates pressing thoughts, fancies which have to be ejected. Jesus raises the dead with a few witnesses, which implies *private penance before a priest*. This is Tropology in the service of ecclesiastical dogma.

ii. On Matthew x. 9, 10 he says that churchmen ought not to have gold, or silver, or money in their purse, that is, they must not have wisdom and eloquence as personal

*In Esaiam xiii.*



possessions, but only as gifts of God ; and this is commanded "because of private and heretical doctrines," *vel aliter*, they ought to multiply the talent committed to them. They must not have a scrip, *i.e.* must be unworldly; nor two coats, *i.e.* they must be single-minded. This is mystic and allegoric exegesis.

iii. Hugo of St. Victor illustrates the threefold sense of Scripture thus. The historic sense of Job is that he was a rich man of Uz who was reduced to sit on a dunghill in disease. The allegorical sense is the humiliation of Christ bearing our sins. The moral sense is the soul making a dunghill of its past sins, and sitting on them in weeping memory.

iv. Again, we are told in John x. 22, 23 that it was winter, and that Jesus walked in Solomon's porch. The winter, says Hugo, indicates the torpor and unbelief of the Jews. The action implies that Jesus can only come to faithful souls, for he came to Bethany, or "the House of Obedience," to raise Lazarus, *i.e.* a soul formerly dead in sins.

4. The tendency to allegorize sacred books is universal. Luther points out that Mohammedan theologians allegorized the Koran. Scholars allegorized Ovid's *Metamorphoses*; and in the *Epistolae Obscurorum Virorum* a student informs us (and perhaps, as Mr. Lupton says, with little exaggeration) that he had attended "*unam lectionem in poetria*," where he had heard Ovid expounded *naturaliter, literaliter, historialiter, et spiritualiter*.

But it was inevitable that commentators should be driven to find mystic senses in Scripture if they believed that every syllable of them was "written by the Triune God." How then could they treat such a book as the Song of Solomon—that favourite book of the mystics—except on the supposition that it expressed throughout a mystic sense? "In that day the mountains shall drop new wine

and the hills shall flow with milk" (Joel iii. 18). That means, says Albertus Magnus, that the *vertices* of the three Persons in the Holy Trinity, and even the *vertices* of the apostles shall distil sweetness; and the *vertices* of the angels and saints shall flow in the truth of the white and the sweetness of the most pure doctrine of the Humanity of Christ"!

"Let the bridegroom go forth from his chamber and the bride out of her closet" (Joel ii. 16). That means, says the Pseudo-Haymo, "Let Christ go forth from the bosom of the Father, and the flesh of Christ from the womb of the Virgin Mary."

To those who took all Scripture to be a Divine and supernatural enigma, such a book as Leviticus became worse than meaningless if it were not allegorized. Hence St. Prosper of Aquitaine says that the joining of the sides and ends of the tabernacle is a sign that "mercy and truth are met together;" that the curtains of goat's hair indicate the world in a state of penitence and guilt before God; and that the eleven curtains refer us to the eleventh Psalm (in one version the twelfth), which begins "Help me, oh God!"

Even Erasmus was so far unable to shake off these antique superstitions that he said it would be as valueless to read the Book of Judges as to read Livy, if we might not allegorize the wars of the Israelites.

5. It is melancholy to think that this fiction about the fourfold sense—which is repeated by all the great Schoolmen, and which lies at the basis of their voluminous commentaries—should have vitiated the exegesis of a thousand years. It received its death-blow from the Reformers. One after another all the great Reformers, Erasmus,<sup>1</sup>

<sup>1</sup> Erasmus is not quite consistent; but see his Preface to Ecclesiastes and to St. John. In the latter he says: "Allegorias . . . parcius nec ultra quam satis esse judicabam, attigi." See his Expos. in Ps. lxxxvi.

Luther,<sup>1</sup> Melanchthon,<sup>2</sup> Peter Martyr,<sup>3</sup> Flacius,<sup>4</sup> Calvin, condemned and repudiated the fourfold sense. The latter made no use of it in his Institutes, and entirely rejects Allegory and the mystic sense from his great commentaries. But we will content ourselves with the judgments of two eminent English Reformers on the subject.

"We may borrow similitudes or allegories from the Scriptures," says the great translator of the English Bible, and apply them to our purposes, *which allegories are no sense of the Scriptures but free things besides the Scriptures altogether in the liberty of the spirit.*" . . . "Such allegory proveth nothing; it is a mere simile." "God is a Spirit, and all his words are spiritual, and his literal sense is spiritual."

Whitaker, the opponent of Bellarmine, says, "As to those three spiritual senses, it is surely foolish to say there are as many senses of Scripture as the words themselves may be transferred and accommodated to bear. For although the words *may be applied and accommodated tropologically, anagogically, allegorically, or any other way, yet there are not therefore various senses, various interpretations and explications of Scripture, but there is but one sense and that the literal*, which may be variously accommodated, and from which various things may be collected."

Even Dean Colet, though he admits the fourfold sense, yet says that the New Testament has for the most part "the sense that appears on the surface; nor is one thing said and another meant, but the very thing is meant which is said and the sense is wholly literal. Still inasmuch as

<sup>1</sup> See Luther's Comments on Gen. iii. xv. xxx; Matt. xvi., etc., and *Fabricius Loci Communes D. M. Lutheri*, 1651. "Allegoriæ sunt inanes speculationes et tamquam spuma sacræ Scripturæ," etc.

<sup>2</sup> Melanchthon, *De Rhetorica, and De officio concinatoris*. See Flacius, *Clavis*, ii. 65.

<sup>3</sup> *Loci Communes Theologici*.

<sup>4</sup> Flacius, *Clavis*, ii. 899 seqq (ed. 1617).

the Church of God is figurative conceive always an *anagoge* in what you hear in the doctrine of the Church, the meaning of which will not cease till the figure has become the truth. From this moreover conclude that where the literal sense is, there the allegorical sense is not always along with it; but on the other hand that where there is the allegorical sense the literal sense is always underlying it." <sup>1</sup>

At this point I must stay my hand. I will only remind the reader that I have been speaking exclusively of the *Exegesis* of the Schoolmen, not of their philosophy or their writings generally. And if I have had little or nothing to say in praise of their exegesis, it is only because there is little in it which deserves praise. The science of exegesis was never at a lower ebb than it was throughout the entire Scholastic epoch. I have furnished abundant indications of its want of originality; of its want of independence; of its subservience to dogma and tradition; of its vague views of inspiration; of its neglect of philology and history; of its tendency to *vaniloquium*; of its barbarous technical language; of its futile speculations; of its baseless theory of a *fourfold sense*. The merits of these theologians as exegetes are never due to the system and method they adopt, but solely to their individual piety and genius. They make pious remarks and valuable homiletic reflections, but I am not aware of a single new principle discovered, or a single new and valuable fact elicited by their thousand years of commentary. Their merits must be sought for in other regions of thought.

Let me part from them with the remark of a hostile Reformer and of a favourable Pope.

"I read the Schoolmen with judgment," says Luther in a letter to Staupitz, "not with my eyes shut. . . . I

<sup>1</sup> Colet, On the Hierarchies of Dionysius, p. 107 (ed. Lupton).

do not reject all their opinions, but neither do I approve of them all indiscriminately."

The present Pope, Leo XIII., in the Encyclical *Æterni Patris*,<sup>1</sup> pronounces a glowing eulogium on Thomas Aquinas, and recommends the whole Christian world to study his writings. But, he adds, "we refer to the wisdom of St. Thomas; for whatever in the Schoolmen savours of over-subtlety or over-rashness, and whatever is little in accordance with the demonstrated doctrines of a later age, or whatever lastly is improbable, it is by no means my purpose to recommend to the imitation of our age."

F. W. FARRAR.

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#### NOTE ON ST. JAMES i. 9, 10.

I SHOULD be glad of space for a brief note on the above verses, having special reference to the admirable papers recently contributed to the *EXPOSITOR*<sup>2</sup> by Dr. R. W. Dale. The interpretation of the verses that is given in those papers is, in my judgment, entirely trustworthy, and indeed the only one that the words can reasonably be made to bear; and it may be hoped that Dr. Dale's complete statement and defence of it will do much towards disposing of the "savage," "artificial," and other untenable interpretations to which Huther, Alford, and other commentators have been driven in their endeavour to escape the imagined difficulty of understanding ἀδελφός to belong to both verses. This difficulty, which I take to be wholly imaginary, is really at the root of all the perplexity that the commentators have felt and occasioned in their treatment of this passage.

The only object of this note is to claim a closer connexion than Dr. Dale seems willing to allow between these verses (9, 10) and the verses that immediately precede them (6-8). In reference to this latter passage Dr. Dale writes: "The words which follow:— 'Let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea, driven by the wind and tossed. For

<sup>1</sup> Aug. 4, 1879.

<sup>2</sup> *EXPOSITOR. Second Series*, vol. v. pp. 321ff. and 426ff.

let not that man think he shall receive anything of the Lord. A man of two minds, he is unstable in all his ways"—need not detain us. They are a vivid statement of a truth which recurs in many other parts of the New Testament, and have no special connexion with the subject of 'temptations' and 'trials,' unless indeed we say that temptations and trials of all kinds make it hard to pray in faith."

Now it appears to me that these words have the very closest connexion with the subject of those "temptations" and "trials" which James has especially in view, and that they immediately suggest, that they did immediately suggest to him, the exhortations he proceeds to give. If this be so, and if we can discover the unexpressed links in the Apostle's thought, we may expect to arrive at a still clearer understanding of his teaching in the passage under consideration.

The doublemindedness that James condemns, and declares to be the hindrance to all effectual prayer, arises from a false estimate of worldly position and temporal possessions—an estimate wherein the judgment of man shews itself at variance with that of God. This really exposes men to the assaults of temptation. If the Divine standards of value determined all their judgments, the "lust" through which they are "drawn away and enticed," would be robbed of its power, and would by and by altogether cease to trouble them. But the brother of low degree is tempted to look with envious eyes upon the brother who is rich, and the brother who is rich is tempted to look down with haughty pride upon the brother of low degree, because neither has learnt to see himself as God sees him, and to prize above all else the things that are most precious. Hence the "doublemindedness"—half a mind towards God, and half a mind towards the world—which reveals itself in the futile attempt to serve two masters, and in the "respect of persons," that are so flagrantly inconsistent with "the faith of our Lord Jesus Christ, the Lord of Glory."

For all this James indicates the true remedy. He remembers the commonest cause of the doublemindedness that he condemns; and to correct the false estimates so natural to man, so persistent even among Christian men, he gives the exhortations of verses 9 and 10. The brother of low degree, and the brother abounding in the wealth of this world, are on the same footing in the sight of God. The faith of our Lord Jesus Christ, the Lord of glory,

reverses our customary judgments. Let, therefore, the brother of low degree glory in that high estate which is his through Christ; and let the rich brother glory in the knowledge that rebukes his foolish pride, and shews how transient and superficial are those distinctions which are based on temporal position and possessions. Christ has enriched us all, and our true ground of glorying is the wealth that is ours through Him—wealth in which poor and rich may have an equal share.

Thus, I venture to think, it may be seen that, in the thought of James, the statement in verses 6-8, has a special and close connexion with the subject of temptation, not only because "temptations and trials of all kinds make it hard to pray in faith," but because the doublemindedness that renders it impossible to pray in such a way as to be heard is at the root of so many of the temptations that beset us, and especially of those temptations against which the exhortations of verses 9 and 10 were intended to guard and strengthen us.

In support of the connexion I have attempted to indicate it may be worth while to notice: (1) the very obvious characteristic of St. James's style, according to which the concluding word or thought of one section or sentence becomes the starting point of that which follows. It seems to me that the thought expressed in verse 8 immediately and most naturally suggested the exhortations that succeed it. (2) The words of the Apostle in Chapter ii. 4, where the false estimate of worldly wealth, or obsequious reverence for the rich man, is said to indicate a doubting or divided mind. This division of mind would be effectually healed, and the man of two minds would henceforth have one mind wholly toward God, if only he rightly learnt, and constantly remembered, the great lesson of those verses that Dr. Dale has expounded for us.

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## THE BOOK OF ECCLESIASTICUS: ITS CONTENTS AND CHARACTER.

AMONG the editions of the Book of Ecclesiasticus, some fifty of which are more or less well known, there is one by J. Drusius (Frankeræ, 1596), which is interesting as having been undertaken by the desire of Archbishop Whitgift. The Reformers generally had a very high opinion of the work of the Son of Sirach, and from Luther downwards have used and quoted it, if not to establish doctrine, at any rate to confirm moral and religious teaching, and "for example of life and instruction of manners." "Ex eo certius," says Bullinger,<sup>1</sup> "et minore cum periculo discent moralem philosophiam studiosi, quam ex ullo Platone aut Aristotele." This is questioned, not so much on the ground of defects or error in the subject matter, as on the supposed absence of all system in the treatise, and the impossibility of discovering any methodical principle in the utterances of the author. Some commentators deny that there is any unity in the various portions of which the work consists, asserting that it is a mere *farrago* of apothegms and sayings gathered by different authors, from different sources and at different times.<sup>2</sup> Ewald<sup>3</sup> knows all about the composition of the book. According to this omniscient critic, the writer, up to Chapter xxxvi. 22, merely used two collections of proverbs already existing, dating respectively from the third and fourth century B.C.; his own composition com-

<sup>1</sup> *Præfat. in Vers. Leo. Judæ*, quoted by Arnald.

<sup>2</sup> Sonntag's edition (Riga, 1792) is entitled, *De Jes. Sirac. Eccles. non libro sed libri farragine*.

<sup>3</sup> *Gesch. d. V. Isr.*, vol. iv., pp. 800 ff., etc.

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mences at xxxvi. 23, and extends to li. 30, excepting the song of praise in xxxix. 12-35, which is the production of the author of the second collection. Eichhorn<sup>1</sup> finds in it three distinct books, which, although now united, belong to different authors and ages, viz. i.-xxiii., xxiv.-xlii. 14, xlii. 15-1. 24. But all such hypotheses are annulled by a calm and unprejudiced study of the work. There is a marked individuality running through all its pages, a similarity of spirit and treatment, which can only be accounted for by identity of authorship. The genuine Prologue prefixed by the translator to his version certainly ascribes the work to one author. "My grandfather Jesus," he says, "who had much given himself to the reading of the law, and the prophets, and the other books of our fathers,<sup>2</sup> and had gotten good practice therein, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those who are desirous to learn, having become conversant with the same, might make the more progress in living according to the law." A somewhat different account is given in the other Prologue, found in Cod. 248, and transferred thence to the Complutensian edition, and prefixed to our Authorised Version. It is taken from the Synopsis of Sacred Scripture falsely attributed to St. Athanasius, and printed among his works.<sup>3</sup> According to this document, "Jesus not only gathered the grave short sentences of wise men that had been before him, but himself also uttered some of his own, full of much understanding and wisdom." He, dying before the book was quite completed, left it to his son Sirach, who in turn bequeathed it to his son Jesus. This grandson of the original writer "compiled it all orderly into one volume, and called it Wisdom, intituling it both by his own name, his father's

<sup>1</sup> *Einleit. in d. Apok.*, p. 50, etc.

<sup>2</sup> We may here note that this is the earliest mention of the threshold edition of the Old Testament Scriptures.

<sup>3</sup> *Opp.*, T. ii. p. 173, Ben.

and his grandfather's names." Much credit, however, must not be attached to this spurious Prologue, inasmuch as it is a writing of late date, and is not consistent in some of its statements with the genuine Preface of the Translator. That the author embodied in his collection proverbs and apothegms, preserved by oral tradition or committed to writing, is most probable; but a careful study of the work shews him to have been not merely a collector, who was satisfied with recording what came to hand, but a man of experience and reflection, who passed all that he acquired through the alembic of his own mind, and thus composed a treatise which may be truly called original. The wisdom of many men and many ages is here collected by one master mind, which has elaborated out of its heterogeneous materials a solid single work. Can we discover any system in the disposal of its various parts? Are there any broad divisions which separate it into fairly well defined segments? We think such are to be found.

One difficulty, however, that meets us in endeavouring to discern the author's mind in arranging the book, is occasioned by the violent dislocation which some parts have suffered. Up to Chapter xxx. 24, all MSS. agree in arrangement; but between that passage and Chapter xxxvii. great confusion prevails. Immediately after the Verse: "Envy and wrath shorten the life, and carefulness bringeth age before the time," the uncials and the cursives give a passage which is totally unconnected with the previous matter. It is found in the Anglican version in xxxiii. 16, where it is rendered: <sup>1</sup> "[I awaked up last of all], as one that gathereth after the grape-gatherers: by the blessing of the Lord I profited, and filled my winepress like a gatherer of grapes." These MSS. run on from this point as in the Authorised Version unto Chapter xxxvi. 11: "Gather all

<sup>1</sup> The Greek is: *ὡς καλαμώνεος ὀπίσω τρυγητῶν ἐν εὐλογίᾳ Κυρίου ἐφθασα, καὶ ὡς τρυγῶν ἐπλήρωσα ληνόν.*

the tribes of Israel"; and then, in the midst of the prayer, they suddenly introduce the remainder of Chapter xxx. 25: "A cheerful and good heart will have a care of its meat and diet," which is almost ludicrously out of place. Then follow Chapters xxxi., xxxii., xxxiii. to verse 16, "I awaked up last of all," where they insert, "And I gave them inheritance as from the beginning,"<sup>1</sup> proceeding with the rest of the prayer, which was interrupted by the former arrangement, thus: "O Lord, have mercy upon the people that is called by Thy name" (xxxvi. 11, 12), and so on, as in the Anglican version. Such is the disposition of parts in all the Greek MS. of which we have any information. Whether any of the cursives depart from this order we have no means of judging, as the edition of Holmes and Parsons, upon which at present we have to rely for our knowledge of them, is silent on this point. An examination of the reprints of the three great uncials, the Sinaitic, the Vatican, and the Alexandrian, shews that they agree in the strange dislocation which we have mentioned. Two of the ancient versions, the Old Latin and the Syriac, introduce a change. In them the chapters and verses are disposed as in our English Bibles. The Complutensian Polyglot, alone of ancient editions, has preserved this order. This book, in the case of Ecclesiasticus, coincides in its readings almost absolutely with the cursive numbered by Holmes and Parsons 248, a MS. of the fourteenth century in the Vatican Library. Whether this MS. was the actual authority which the Complutensian editors followed, we cannot tell. But we know, from internal evidence, that our English translators used the Complutensian Polyglot as the text from which their version was made; hence they were enabled to preserve what we must consider the original arrangement. How it came to pass that a book edited from late MSS., which are full of interpolations and quasi-corrections,

<sup>1</sup> Reading *κατεκληρονόμησα* instead of *κατακληρονόμησεν*.

managed to secure that symmetry which had for ages been lost, is a question which is still unsolved. The prevalence and use of the Old *Itala* may have had some influence in the matter. This version, which is supposed to date from the second century, must have been made from a Greek copy of earlier origin than that of all other existing MSS. Fritzsche's explanation of the disturbance in the order seems very probable. He supposes that our present MSS. are all derived from one codex, the mother of them all in primitive times. A certain sheet or roll of this codex began with the words, *λαμπρά καρδία* (xxxiii. 13, Tisch.), and ended with *κἀγὼ ἔσχατος ἡγρύνησα* (xxxvi. 16); the next sheet commenced with *ὡς καλαμώμενος* (xxx. 25), and closed with *σύναιγε πάσας φυλὰς Ἰακώβ* (xxxiii. 13), which clause was followed in the next sheet by *καὶ κατακληρονόμησον* (xxxvi. 16). By some accident these sheets got confused—the second took the place of the first, and thus the whole passage was distorted, and in some portions rendered unintelligible. The contents of these "sheets" occupy, I find, respectively just five columns of Tischendorf's reprint of the Sinaitic MS., a fact which helps to confirm the above solution of the difficulty.<sup>1</sup> On the ground of common sense this explanation is especially admissible. It is fortunate for English readers that our so-called Authorised Version in this matter follows the Complutensian Polyglot, and that they are thus spared the confusion and incongruity offered by the usual editions of the Septuagint.<sup>2</sup> We may take the order found in the Latin Vulgate and our Anglican version as original, and base our remarks on these editions. It might be very possible to re-arrange the work under certain heads, and thus to make it more in accordance with our

<sup>1</sup> Fritzsche notes an analogous dislocation, capable of a similar explanation, in the MS. of Lysias. *Kurzgef. exeg. Handb. zu d. Apok.*, vol. v. p. 170. Similar confusion is found in the MSS. of the Greek version of Proverbs.

<sup>2</sup> In Mr. Field's edition, published by S.P.C.K., the chapters and verses are arranged as in the English Bibles.

notions of a logical whole ; but we are not justified in regarding its contents as hopelessly disordered in the form in which they have reached us, nor would any such formal treatise suit the genius of Hebrew literature. It is sufficient for the author to be conscious of unity of purpose ; and if the variety of his illustrations, the rapidity of transition, and the temporary postponement of a subject and its resumption after an interval, occasion a seeming confusion, yet the one principle underlying the whole treatise binds the members together, and makes it possible to trace its plan and connection. Some words of St. Jerome<sup>1</sup> have induced persons to consider that Ecclesiasticus was intended to reflect the three reputed works of Solomon. His remark is this : “ Fertur et Panæretos Jesu filii Sirach liber, et alius pseudepigraphus, qui Sapientia Salomonis inscribitur. Quorum priorem hebraicum reperi, non Ecclesiasticum, ut apud Latinos, sed Parabolas prænotatum, cui juncti erant Ecclesiastes, et Canticum Canticorum ; ut similitudinem Salomonis, non solum librorum numero, sed etiam materiarum genere cœquaret.” Certainly in our book the maxims and apothegms correspond to Proverbs, the reflections on life and manners to Ecclesiastes, and the praise of Wisdom and of great men to Canticles ; and, taking this view, we might make a threefold division of the work. But this would be far from satisfactory, as the first two subjects continually intertwine, and could not be separated without an arbitrary re-arrangement of the materials. Fritzsche, the most eminent modern critic on this book, has divided the contents into seven sections, omitting part of Chapter I. and the Appendix li. ; and, in minor details with some modifications, I am disposed to adopt this arrangement, only reminding the reader that the special subjects of the sections are not rigorously maintained, that the same idea

<sup>1</sup> *Prefat. in Lib. Salamonis.*

recurs frequently under varied treatment, and that the connection of thought is rather general than particular. The form of the work itself tends to make this disconnection more marked. The learning and experience of the author take the shape of proverbial enunciations in rhythmical order. The Hebrew parallelism of the original is preserved in the translation, and the uncials give the work in stichometrical form, though they do not always quite agree in the arrangement of clauses. Thus each paragraph is complete in itself, and is not of necessity logically connected with what has gone before and what is to follow. Some portions are strictly lyrical, some are didactic and more prosaic, but there is an attempt at grouping the whole material. The author seems to have written at various times and in various moods, gathering up the wisdom of others, and adding to his collection as opportunity offered. Scribes have endeavoured to discover the divisions of the work, and have inserted in the MSS. certain headings which are more or less appropriate. Some of these are printed in the margin of our English Bibles. They are the following: xviii. 30, *Ἐγκράτεια ψυχῆς*; xx. 27, *Λόγοι παραβολῶν*; xxiii. 7, *Παιδεία στόματος*; xxiv. 1, *Αἵνεσις σοφίας*; xxx. 1, *Περὶ τέκνων*; xxx. 14, *Περὶ ὑγιείας*; xxxii. 1, *Περὶ ἡγουμένων*; xxxiii. 24, *Περὶ δούλων* (xxxiv. 1, "Of dreams," Authorised Version); xlv. 1, *Πατέρων ὕμνος*; li. 1, *Προσευχὴ Ἰησοῦ υἱοῦ Σειράχ*. These interpolations have no authority, and were probably added as guides to readers, Ecclesiasticus being one of the chief Church reading books.

In arranging the materials before us, we see at once that the natural conclusion is found in Chapter l. 27-29: "Jesus, the son of Sirach, hath written in this book the instruction of understanding and knowledge," etc. The last chapter forms a kind of appendix, having been found probably by the translator among his grandfather's papers, and placed by him in its present position, without much regard to the

propriety of its situation. The Praise of the Fathers, contained in Chapters xlv.-l., is a section complete in itself; the preceding portions of the work are those which we have, if possible, to distribute and group.

Now the opening words seem to me to give a clue to the author's design in writing and to the arrangement which satisfied his plan, such as it was; so that the writer of the spurious Prologue could say that the book was "compiled orderly into one volume, and called Wisdom." "All wisdom cometh from the Lord, and is with him for ever." This is the first verse of the book, and it strikes the keynote of the whole treatise. For what is its object? Is it not to treat of wisdom, divine and human, its source, its nature, how it resides in God, how it has manifested itself in the world, the lessons which it teaches, the duties to which it calls? Here is a field that contains all the obligations of life; here is scope for descanting on all the varied relations, religious, moral, political, social, which belong to a man in virtue of his position in the world. It is no abstract notion of Wisdom that engages the writer's pen. He takes no high philosophical view, but uses his study of the past, his own experience and observation, to shew how wisdom is the best object of man's life, how it has guided Israel in all time, how it leads a man to be a devout worshipper, an obedient citizen, a good parent; how it descends even to the teaching of manners and social conduct; how it not only directs kings, judges, and rulers in the management of their offices, but informs the physician, the husbandman, the handicraftsman. "Sapientia," says St. Augustine<sup>1</sup> after Cicero, "est rerum humanarum divinarumque scientia"; but in the eyes of Siracides the term σοφία would comprise not only what is usually understood by that term, speculative wisdom, but also φρόνησις, practical wisdom, the knowledge

<sup>1</sup> *Contr. Acad.*, ii. 16. *Comp. Cic., De Off.*, i. 43; ii. 2.

of things useful for the purposes of life.<sup>1</sup> Having then the design of illustrating wisdom, the author troubles himself little about forming any definite plan, being content with the virtual unity which his design implies; at the same time he groups his materials into three great sections, each ending with a prayer or hymn. The first division comprises Chapters i.-xxii., and closes with the prayer xxii. 27, xxiii. 1-6; the second extends to Chapter xxxv. 20, terminating with the prayer xxxvi. 1-17; the third concludes with the hymn of praise on the works of creation, xlii. 15 and xliii. This is followed by "The Praise of the Fathers." Each of the parts, I suppose, was intended to contain a section or sections on Wisdom, either explaining its nature, or apostrophising it, or dealing with it under some of its various aspects, the original subject being thus, as it were, recalled and re-stated. Thus in the first great division we have many portions dealing with Wisdom, shewing her origin and nature, her fruits and effects, and exhorting to use and profit by her. It may be interesting to give the opening paragraphs, arranged as in the uncials (according to Hebrew parallelism) in stiches.

- 1 All wisdom cometh<sup>1</sup> from the Lord,  
And is with Him for ever.
- 2 The sand of the sea, and the drops of rain,  
And the days of eternity, who can number?
- 3 The height of heaven, and the breadth of earth,  
And the great deep, and wisdom, who can discover?
- 4 Before all kings was wisdom created,  
And the understanding of prudence from everlasting.<sup>2</sup>
- 6 To whom was the root of wisdom revealed?  
And who knew her subtle devices?
- 8 One is wise, greatly to be feared,  
One sitting upon his throne, the Lord.

<sup>1</sup> Thus Chap. i. 4, σοφία and σύνεσις φρονήσεως are regarded as convertible terms. Comp. Prov. iii. 13, 19.

<sup>2</sup> Verse 5 in the Authorised Version is an interpolation found only in late MSS. So also Verse 7.



- 9 He created her,  
And saw and reckoned her,<sup>1</sup>
- 10 And poured her forth upon all his works, with all flesh,  
according to his gift,<sup>2</sup>  
And bestowed her upon them that love Him.
- 11 The fear of the Lord is honour, and glory,  
And gladness, and a crown of rejoicing.
- 12 The fear of the Lord delighteth the heart,  
And giveth joy and gladness and a long life.
- 13 With him who feareth the Lord it shall be well at the last,  
And in the day of his death he shall be blessed.
- 14 The beginning of wisdom is to fear the Lord,  
And with the faithful in the womb was she created.<sup>3</sup>
- 15 With men <sup>4</sup> she prepared an everlasting dwelling,  
And with their seed shall she continually remain.
- 16 The fulness of wisdom is to fear the Lord,  
And she maketh them drunken with her fruits.
- 17 She filleth all her house with things desirable,  
And the garners with her produce.
- 18 The fear of the Lord is a crown of wisdom,  
Making peace and sound healing to flourish.<sup>5</sup>
- 19 And He saw and reckoned her,  
He showered forth skill and practical knowledge,  
And exalted the glory of them that hold her fast.
- 20 The root of wisdom is to fear the Lord,  
And her branches are long life.

This section closes with the prayer against sins of word and concupiscence (xxii. 27) :

O that One would on my mouth set a watch,<sup>6</sup>

<sup>1</sup> Ἐξηλέμυσεν, which the commentators (referring to Job xxviii. 27) think is a false rendering of the original. The word should have been ἐξηγήσατο, "revealed," "made known."

<sup>2</sup> The Authorised Version divides Vers. 9, 10 erroneously.

<sup>3</sup> A popular expression of the opinion that early virtue is the gift of God. Comp. Job xxxi. 18; Wisd. viii. 19, 20.

<sup>4</sup> That is, with the Jewish race, the peculiar people.

<sup>5</sup> The rest of the verse in the English version is spurious. The next clause is omitted in the Complutensian Polygl., and in our version.

<sup>6</sup> The prayer begins in the form of a question: "Who will set," etc.? So xxiii. 2.

And on my lips a seal discreet,  
That I fall not by my tongue,  
And it destroy me not.

xxiii. 1 O Lord, Father and Ruler of my life,  
Leave me not to the counsel of the same,<sup>1</sup>  
Suffer me not to fall by them.

2 O that One would set scourges on my thought,  
And the discipline of wisdom on my heart,  
That they [the scourges] spare me not for my ignorances,  
And that it [discipline] pass not by my sins;

3 So that my ignorances may not increase,  
Nor my sins abound,  
And I fall before mine adversaries,  
And mine enemy rejoice over me.<sup>2</sup>

4 O Lord, Father and God of my life,  
Let me not have eyes that look lustfully,

5 And avert from me concupiscence;

6 Let not greediness of appetite and lust of the flesh take hold  
of me,

And give me not over unto a shameless mind.

The next great division contains the magnificent encomium of Wisdom, as the foundation of the fear of God and the guide of life (Chap. xxiv.). This is most carefully arranged in stichometrical form, and is complete in itself. Bishop Lowth translated it into Hebrew, and Paulus and Ewald have published versions in their own tongue.<sup>3</sup> It consists of seventy-two members. In the first two verses the author introduces Wisdom into the congregation of Israel, and then (Vers. 3–22), makes her utter her own praises, telling of her origin and her mighty acts in behalf of the favoured people. The author again speaks in his own person, Vers. 23–29, of Wisdom as exemplified in the

<sup>1</sup> That is, my lips.

<sup>2</sup> There are many minor additions in the Authorised Version, resting on the authority of the Compl.

<sup>3</sup> Lowth, *Did. Poetry*, Lect. 24, vol. ii. pp. 181 ff., ed. 1816. *De Sacr. Poes. Hebr. Praelect.*, pp. 242 ff. Oxon. 1821. Fritzsche, who has skilfully analysed this section, prints Lowth's Hebrew version in his commentary, pp. 134 ff.

Law, and, Vers. 30-34, of his own connexion with her. "I," he says:—

I also came forth as a canal from a river,  
And as an aqueduct into a pleasure-ground.  
I said, I will water my garden,  
I will make my border freely drink;  
And lo! my canal became a river,  
And my river became a sea.  
I will yet make discipline shine as the morning,  
And I will shew her even afar.  
I will yet pour forth doctrine as prophecy,  
And will leave it to everlasting ages.  
See ye that I laboured not for myself alone,  
But for all them that seek her out.

This division terminates with the Prayer for Israel, in which God is besought to have mercy upon his people, and to pour forth his wrath upon the heathen (xxxvi. 1-17).

Hearken, O Lord, to the prayer of thy suppliants,  
According to the blessing of Aaron over thy people;  
And all who dwell upon earth shall know,  
That Thou art the Lord, the eternal God.

The third section contains a description of the truly wise man (xxxix. 1-11), ended by a Hymn of Praise to the Lord as displaying his wisdom and power in the works of nature. This is a truly sublime poem, which has no exact parallel in the writings of the Old Testament. It is composed of one hundred and four clauses, arranged in seven groups of varying length.<sup>1</sup> Undertaking to magnify the works of the Lord, the author confesses his inability to treat his theme worthily. "The Lord," he says, "hath not given power to the saints to set forth fully all his marvels." He proceeds to shew how God not only created all things, but also adorned and beautified them. He particularizes some of his glorious works:—

<sup>1</sup> This is Fritzsche's view.

- xliii. 1 The pride of the height, the pure firmament,  
The figure of the heaven with its glorious show !
- 2 The sun when it appeareth proclaimeth Him,  
At its rising a marvellous vessel, a work of the most High.
- 6 And the moon, amidst all, keeps to her season,  
Announces times, and is a sign for the world.<sup>1</sup>
- 11 Look upon the rainbow, and bless Him who made it ;  
Very beautiful is it in its lustre.
- 12 It compasseth the heaven with a circle of glory,  
The hands of the Most High spread it forth.
- 13 By his commandment He maketh the snow to fall apace,<sup>2</sup>  
And hasteneth the lightnings of his judgment.
- 20 The cold north wind bloweth,  
And the water is congealed into ice ;  
On every gathering of water it makes its resting place,  
And the water putteth on, as it were, a breastplate.
- 24 They that sail the sea tell of the danger thereof,  
And we marvel at that which we hear with our ears.
- 32 Many things that are hidden are greater than these,  
For but few of his works have we seen.
- 33 For the Lord made all things,  
And to the pious gave He wisdom.

From the praise of God's works in the lower creation to the "praise of famous men," who have served Him well in their generation, is a natural transition. This leads us to the final section of the book, with its epilogue and appendix.

The above seems to me the only plan of the work which its present shape affords. The elaborate distribution of its several parts, which has been set forth by Fritzsche, is very useful as an analysis of its contents, but is less satisfactory as a view of the whole. The subjects are so intermixed, a matter treated of is so suddenly interrupted and resumed after a long interval, the virtual repetitions are so frequent,

<sup>1</sup> *Alwos*, which Fr. takes to mean "the future."

<sup>2</sup> Fr. supposes that the translator has mistaken the Hebrew, and that the correct rendering would be, "The snow maketh haste." The *Sinait. MS.* (with which, for a wonder, the *Compl. agrees*), reads *karēnawser* for *karēnawse*. The *Angl.* here deserts its usual authority.

that the only feasible arrangement of the materials before us is a topical one. Collecting under certain heads the miscellaneous matter of this book, I shall here endeavour to give Siracides' views on theological, moral, social, and political questions. The references are to the English version, which, though made from a corrupt text, full of interpolations, and very badly translated, is sufficiently accurate for our purpose.

The author's conception of God is that of a true Israelite of the Old Testament type, who has travelled indeed, and seen the religious observances of foreigners and heathens, but has kept himself wholly pure from alien taint, and honours the God of his fathers with an intelligent worship, which rests not on mere outward observances, but on the devotion of the heart (v. 5, 6, vii. 9, 10, xxxv. 1-7). He indulges in no speculations as to the nature of God; he is thoroughly orthodox, and quite content with the revelation of the Old Testament. There is no trace of Philo-ism or allegory, or of the Alexandrian philosophy in his book.<sup>1</sup> He

<sup>1</sup> This statement needs perhaps some defence. In xvii. 17 it is said (the first part of the verse is spurious): "He set a ruler (*ἡγούμενον*) over every people; but Israel is the Lord's portion." And it is argued that the author here takes up a position opposed to Palestinian theology, implying that every heathen nation had its guardian angel, but that Jehovah Himself ruled Israel. A reference to the Sept., at Deut. xxxii. 8, 9, and to Dan. x. 13, 20, 21, shews that the doctrine is simply that of the O. T., and has nothing peculiarly Alexandrian about it. In xlv. 16 we read: "Enoch pleased the Lord and was translated, an example of repentance to the generations." Certainly there seems to be nothing in the Hebrew text of Gen. v. 24 to account for the expression here. The words *εὐπρόσῳτος* and *μετετέθη* are from the Sept. But Philo (II. p. 4) allegorises the story into something very like the notion of Siracides: *ἡ γὰρ μετὰ θεοῦ τροπή ἐμφαίνει καὶ μεταβολὴν κ.τ.λ.* Hence it is said that here is an evident example of Jewish-Alexandrian exegesis. Now Philo lived some two centuries after our author, and, if his exposition was not original, he must have derived it from the same tradition which is followed in Ecclesiasticus. Fritzsche gathers from Gen. v. 21, 22, that Enoch did not live a pious life till after the birth of Methuselah in his sixty-sixth year, and that thus the language of our text is simply a deduction from the Hebrew Scripture. Others (as Corn. a Lap. in loc.) would explain the words as meaning: Enoch was translated, "*quia sancta vita homines sui sæculi docebat penitentiam, et ad eam trahebat.*" At any rate there is no reason for finding anything peculiarly Alexandrian in the

is a Palestinian Hebrew to the backbone. Thus, with him, God is an eternal Being, who in all the ages has neither increased nor lessened (xl. 21); He is the Creator and absolute Lord of all things (xli. 33), and by his word all things consist (*ib.* Ver. 26; comp. Col. i. 17); He sees and knows all things; his eyes are ten thousand times brighter than the sun, looking upon all the ways of men and considering that which is most secret (xxiii. 19). Man's thought cannot reach to Him, cannot magnify Him as He is. Exalt Him as much as we can, we can offer no worthy praise; He is very great and terrible; marvellous are his works, of which we see but a small portion; we may speak much and still come short of Him, for, to sum it up, He is All<sup>1</sup> (xli. 27 ff.). And He is merciful as He is almighty; his loving-kindness is great and his compassion unto those that turn to Him (xvii. 29). He knows how frail man is, therefore He is patient, and poureth forth his mercy upon him (xviii. 9-13). He hears the prayers of all who call upon Him without partiality; He despises not the supplication of the fatherless, nor the widow when she poureth out her complaint. The prayer of the humble pierces the clouds, and he that serveth the Lord shall be accepted with favour (xxxv. 13-17). But He is just and strict, and punishes the sinner. As his mercy is great, so is his correction also; He judges a man according to his works; no multitude of sinners shall stay his vengeance; He corrects the guilty in this life by putting in operation against them natural agencies,—death, bloodshed, strife,

passage. The same verdict must be pronounced in the case of other supposed Alexandrianisms alleged by Gfrörer, *Philo und die jüdisch-alex. Theos.*, vol. ii. pp. 18 ff, and Dähne, *Gesch. der jüd. al. Rel. Phil.*, vol. ii. pp. 141 ff. The marked absence of allegory is a strong argument against Alexandrian influence.

<sup>1</sup> *Tò pân êstin aútros.* This is not Pantheism: it means merely that God pervades, determines, all things; as Corn. & Lap. says (*in loc.*): "causaliter Deus est omne, quia in omnibus est præsens, ea efficiens, conservans, dirigens, movens, gubernans, et in omnibus mirabilem se exhibens."

famine, sickness, tribulation, wind,<sup>1</sup> fire, hail, and storm (xvi. 12, 13, xxxix. 9, 28-30). The idea of God enunciated in Ecclesiasticus is said<sup>2</sup> to be greatly wanting in spirituality and to contain unscriptural elements. Some commentators seem to think themselves bound to find error, more or less pronounced, in all the Deutero-canonical books. I am not here concerned to defend them, my object being to see what Siracides says, rather than to wield the lance in support of his orthodoxy. But I may say in passing that the author's object led him to direct attention to God's relation to the outer world, and to man's active duties therein, and that the vague charge of unspirituality shews a failure in realizing the standpoint of the writer. It will be found also that many of the expressions objected to form no part of the original work, but are accretions of much later date, like those which are so numerous in the Septuagint version of Proverbs.<sup>3</sup> I would also caution the reader of the Anglican version against forming his idea of the contents of Ecclesiasticus from a perusal of that rendering. Many striking passages which seem to anticipate Christian doctrine are mere glosses of late introduction, as will be seen at once on comparing the Authorised Version with Tischendorf's edition, which is a reprint of the Vatican MS., or with Mr. Field's, which is founded on the Alexandrian, and in which the interpolations are for the most part relegated to the position of foot-notes.

Next in importance to the writer's conception of the Deity

<sup>1</sup> In xxxix. 28 the word translated "spirits," πνεύματα, ought doubtless to have been rendered "winds," as the author is here referring to natural causes and his view of the spiritual world is decidedly Sadducean.

<sup>2</sup> See Dr. Bissell's *Introduction*, ap. Lange and Schaff's *Commentary on the O. T.*

<sup>3</sup> *E.g.* Ecclus. xi. 16, which seems to imply that God created error and darkness with sinners, is absent from the Vatican, Sinaitic, and Alexandrian MSS. and from most cursives. It is found in the Old Latin, and has therefore satisfied the orthodoxy of Romish critics, even if regarded as not spurious. Comp. Prov. xvi. 4.

comes his view of Wisdom. Already in Job, Wisdom is represented as the thought of God whereby the future creation was present with Him eternally (Job xxviii. 20-28), and as developing the moral growth of man :—

“ He saw it and He declared it,  
He established and searched it out ;  
And unto man He said :  
Lo, the fear of the Lord, that is wisdom,  
And to depart from evil is understanding.”

In the Book of Proverbs the idea is further advanced. Wisdom speaks of herself (viii. 22-31) as possessed by God in the beginning of his way, ordained from everlasting, with Him in creation, daily his delight, rejoicing always before Him, and having pleasure in the sons of men. This is an adumbration of the Divine Logos or Sophia. But a still nearer approach to hypostatizing Wisdom is found in Ecclesiasticus. She is with God from everlasting, who formed (ἐκτίσσε)<sup>1</sup> her before all things, and hath revealed her in the works of creation and in the government and preservation of the world (i. 1, 4, 9, xxiv. 3, 9). He bestows her upon those who love and obey Him (i. 10, 26) ; but she is bidden especially to make her dwelling in Jacob and her inheritance in Israel (xxiv. 8).<sup>2</sup> She speaks of herself :—

I came forth from the mouth of the Most High,  
And as a mist I covered the earth ;  
I tabernacled in the heights,  
And my throne was on a pillar of cloud ;  
The circuit of heaven I compassed alone,  
In the depths of abysses I walked ;  
In the waves of the sea and in all the earth,  
And in every people and nation, I got a possession . . .

<sup>1</sup> Bp. Bull notes that κτίω is used of any kind of production, *Def. Fid. Nic.*, II. vi. 8. See Canon Liddon's *Bampt. Lect.*, vol. ii. pp. 92 ff. ed. 1867. We may here note that the quotation (note t. p. 96), πηγή σοφίας λόγος Θεοῦ, is spurious.

<sup>2</sup> Comp. Bar. iii. 14, 29, 36, 37.



In the holy tabernacle I served before Him,  
 And so in Sion was I established . . .  
 As a terebinth I spread forth my branches,  
 And my branches were branches of glory and grace. . . .

We see Wisdom here in her two characters: as Divine, original, unlimited; and as human, derived, limited. In the latter notion she has her sphere in law, particularly the Law of Moses. "All these things," says the author (xxiv. 23), "are [authorised by] the book of the covenant of God, even the law which Moses commanded as an heritage unto the congregations of Jacob." This is her practical side. She teaches discipline and obedience, knowledge and right conduct. Hence are used the correlative expressions, *παιδεία, σύνεσις, φρόνησις, ἐπιστήμη*. And Wisdom becomes in effect equivalent to the fear of God, piety, and true religion. For "all wisdom," every kind and manner thereof, "is the fear of the Lord, and in all wisdom is the performance of the law" (xix. 25).

Before seeing how Wisdom guides man in various relations of life let us glance at the author's view of man's own position in the world. He was created by God, and endowed with various gifts, a definite time of life, power and strength, dominion over all things, the faculty of appreciating objects around him, intelligence and prudence (xvii. 1-13). Some are placed in high position, sanctified and exalted; some are cursed and brought low; for "as the clay is in the potter's hand, to fashion it at his pleasure, so man is in the hand of his Creator" (xxxiii. 12, 13).<sup>1</sup> But this foreordination of God does not deprive man of responsibility. He is possessed of free will, and if he sins it is his own act, and he cannot charge God with his faults. Very solemnly says Siracides:—

The parallelism with Rom. ix. 20, 21 is obvious.

Say not thou, Through the Lord I fell away;  
 For thou oughtest not to do the things which He hateth. . . .<sup>1</sup>  
 He Himself made man from the beginning,  
 And left him in the hand of his free counsel;  
 If thou wilt, thou shalt keep the commandments,  
 And to act faithfully is a matter of good pleasure.  
 Before thee He hath set fire and water,  
 To whichever thou wilt thou shalt stretch forth thy hand.  
 Before man is life and death,  
 And whichever he liketh shall be given him (xv. 14-17).

Yet there is forgiveness for those who turn from sin. God is merciful; He knows that flesh and blood will imagine evil,<sup>2</sup> that men are but earth and ashes, and to them that repent He granteth return (xvii. 24-32). Man's life is full of misery; great travail and a heavy yoke is the lot of every child of Adam. Present care, wrath, envy, trouble, unquietness, watching for coming woe, fear of death,—these things appertain to him that sitteth on a throne, and to him that is humbled to the earth (xl. 1-7). The only happy man is the wise man, who fears God and keeps his law (xiv. 20-27). Man is rewarded or punished in this life according to his works; for there is no praise in Hades, there is no seeking of dainties in the grave. The penalty or the reward may come late, but will fall surely either on the man or his children (xi. 26; xvii. 27, 28; xli. 13). Of the doctrine of the Resurrection of the body there is no trace whatever in Ecclesiasticus;<sup>3</sup> and even the references to a belief in a future state are ambiguous. Some of the passages which seem to support it are not genuine.

<sup>1</sup> Comp. James i. 13, 14.

<sup>2</sup> This is the reading of the Compl. and some uncials; the alternative is, "an evil man considers flesh and blood."

<sup>3</sup> There is one passage, viz. xlviii. 11, which seems to contradict this statement. We read there: "Blessed are they that see thee and have been adorned (*κεκοσμημένοι* not *κεμοισμημένοι*) with love, for we also shall surely live." But the author is most probably merely expressing his confident hope that he shall live to see the happy time when Elijah shall return and restore glory to Israel.

Thus the words in xix. 19: "They that do things that please Him shall receive the fruit of immortality," are found only in one very untrustworthy late uncial and in the cursive on which the Complutensian is based, and are owing doubtless to an annotator with a remembrance of a passage in the Revelation in his mind. It has been held that the words in vii. 17: "The punishment of the ungodly is fire and worms," shew that the author believed in the future punishment of the wicked. I am not prepared to say that he did not; but this expression does not necessarily bear this interpretation. The terms are of course derived from Isaiah lxvi. 24; and we, regarding the passage by the light cast upon it by later Scriptures (St. Mark ix. 44), see in it a reference to the torments of hell fire. To a Jew of that age it would more probably appear to be an allusion to the abominations of the valley of Hinnom, and to the dishonoured burial of an evil man with all its horrid circumstances.<sup>1</sup> Certainly the expressions of Siracides, though capable of being parallelised by citations from canonical Scripture, are very far from hopeful touching a future life.

Who will praise the most High in Hades,  
 Instead of them who live and give thanks?  
 Thanksgiving perisheth from the dead as from one that is not:  
 The living and whole shall praise the Lord (xvii. 27, 28).

Any reward in the future that a man may expect must be derived from the prosperity of his children and the fame of his good deeds (xliv. 10-15). As to the inquisition and verdict in the other life, which shall set right all anomalies in this world, and which is so bountifully and beautifully put forth in the Book of Wisdom, nothing is openly expressed in Ecclesiasticus. The author appears to take his stand upon the Law in its most literal and limited

<sup>1</sup> There is a similar expression in Judith xvi. 17, where the enemies of the Jews are doomed to punishment: "the Lord putting fire and worms into their flesh;" but here the doctrine of retribution in another world is more marked.

sense ; and although he may intimate a more liberal view, yet his dogmatic statements are confined to the letter of the earlier Scriptures. But he is something better than a mere Sadducee. The yearnings of the immortal soul are not satisfied by the thought that death closes the history, cuts short the hope, seals up the account. Injustice and wrong shall soon pass away, but true dealing shall endure for ever (xl. 12) ; a good life hath but a few days, but a good name endureth for ever (xli. 13) ; God shall reward them that wait for Him (xxxvi. 16). Such utterances are capable of a wider interpretation than mere literalism allows ; and beneath the language that tells of the hopelessness of death and the finality of the grave, there is an undertone of dissatisfaction with the present and confidence in God's eternal justice, which tends to confirm the idea that the writer had reached beyond the narrow tenets of sect and party and was prepared to accept higher and purer teaching.

Let us now see the advice which Wisdom, by the mouth of Siracides, gives to man in his social relations. As parent he has full authority over his children, and it is his duty to instruct them and bow down their neck from their youth. He must not "cocker" them, or give them too much liberty, or wink at their follies, but teach them to labour at an honest calling, and to reverence their parents (iii. 2, vii. 23, xxx. 1-13). Daughters especially should be most carefully guarded, and suitable husbands found for them (xxii. 3, 5, xxvi. 10, 12, xlii. 9-11). Sad as it is to be childless, it is far better to have no children at all than ungodly ones (xvi. 1-4). On the other hand it is the duty of children to honour and to help their parents in their need, to bear with their infirmities, never to grieve them ; for he that forsaketh his father is as a blasphemer, and he that angereth his mother is cursed of the Lord (iii. 1-16). The husband who is blest with a good wife should prize

her above gold, and forsake her not (vii. 19, 26); nothing is more beautiful than the life of a wedded pair who agree together (xxv. 1). But a bad wife must be treated with rigour and must be kept under strict control; otherwise she will cause her husband annoyance, spoil his happiness, embitter his temper, make weak hands and feeble knees, and may drive him to the last resource, even to cut her off from his flesh (xxv. 20-26). The Son of Sirach lays great store on friendship. Love thy friend, he says, and be faithful unto him (xxvii. 17, ix. 10), for he is a strong defence, a real treasure, shares and thus lessens thy troubles, is a gift of God to them that fear the Lord (vi. 14-17). Whether he be in high or poor estate cleave unto him; for he is no true friend who hides his face in time of affliction and abides not in the day of trouble. But before making a friend prove him, test his stedfastness, and be not hasty to put your trust in him (vi. 7). At the same time you must not strain the cords of friendship too roughly. You may admonish your friend sternly, and yet retain his love; you may even in righteous anger threaten his life, and yet the good feeling between you may not be broken; but treachery towards him and slander and revealing of secrets are fatal: the breach caused by such things cannot be repaired (xix. 13-17, xxii. 21, 22, xxvii. 16-18). In the treatment of enemies Siracides shews the inferiority of his code of morals to that of the Christian. An enemy is never to be trusted; you must always be looking for open or secret attack from him, and be ready to repel it (xii. 10-12); when he falls, you are right to exult;<sup>1</sup> but if you die before he is subdued, do not let him escape, leave the *vendetta* to your children (xxv. 7, xxx. 6). A master should treat his servants with kindness; they should be unto him as brethren, yea, even as himself (vii. 20-22,

<sup>1</sup> But see viii. 7, quoted further on, where a more Christian sentiment is expressed.

xxxiii. 30, 31); nor should he think scorn to learn wisdom of them (x. 25). But he must not give them too much liberty; he must see that they do their appointed work, and punish severely any neglect of duty (xxxiii. 24-28, xlii. 5). Sloth and laziness are disgraceful and infectious, and cannot be checked too carefully (xxii. 1, 2). The Jews, we must remember, at this time had turned their attention to agriculture and handicrafts, so that advice on such matters was very natural and acceptable. A man is exhorted not to hate laborious work, especially agriculture, which is appointed by God (vii. 15); to be active and diligent; for it is far better to feed yourself by your own manual toil than to take pride in idleness and want bread (xxxi. 22, x. 27), and the life of a hard-working and contented man is sweet (xl. 18). It is true that the labourer, the ploughman, the grazier, the smith, the artificer, cannot be expected to find time to study wisdom, or to practise statecraft; but they are useful in their own spheres, and maintain the state of things without which the social and physical life of man could not exist (xxxviii. 25-34). Such work too tends to health of body, which is better than infinite wealth; indeed death itself is preferable to long continued sickness (xxx. 14-20). It is wise to take care of oneself before becoming ill (xviii. 19, 20); but if sickness increase the physician is to be summoned. It is a Divine appointment that there should be medicines in the world and persons skilled to apply them. Send for such in your illness, and grudge them not their fees. At the same time pray that the remedies may be efficacious, cleanse your heart of sin, and God will make you whole (xxxviii. 1-15). From intercourse with other nations the Hebrews had learned to cultivate the art of healing as distinguished from the practice of the priesthood which had alone been recognised formerly; but the direction that both doctor and patient should pray for the success of the treatment issues

from a pious mind, which looks to the Lord as the dispenser of life and death (xxxviii. 14).

Siracides' rules of social intercourse are wise and prudent, but oftentimes worldly and selfish. Of the former class are such as these: Strive not with a mighty or a rich man lest he overweigh thee (viii. 1, 2); talk with the wise and do not consult a fool (ix. 15, viii. 17); consort not with sinners: he that toucheth pitch shall be defiled therewith (xii. 14, xiii. 1); learn to be independent and contented, for better is a poor man's life in a mean cottage than delicate fare in another man's house (xxix. 22 ff., xxxiii. 19 ff.); whatsoever thou takest in hand, remember the end, and thou shalt never do amiss (vii. 36). Of the selfish and worldly maxims which abound in the book, many are concerned with the use of money. The warnings in the Book of Proverbs against suretyship are repeated with emphasis by the Son of Sirach. Many a man of good estate hath been undone by suretyship; so dangerous and ruinous is it, that it may be regarded as one of the ways in which God punishes a wicked man (viii. 13, xxix. 18, 19). Never lend money to a man mightier than yourself, for you are sure to be the loser (viii. 12); help the good, for you are safe in their hands, and they will make you a recompense (xii. 2); be faithful to your neighbour in the time of his trouble, that thou mayest be heir with him in his heritage (xxii. 23).<sup>1</sup> If a great man invite you to his house, do not be too eager to accept his hospitality, but put on an appearance of reluctance, and so much the more will he desire your company (xiii. 9); and at table be not greedy, lest you be hated by your host, or injure your own

<sup>1</sup> One cannot help contrasting the very different teaching of the Gospel (St. Luke vi. 30-36). The Jewish Law fully recognised the duty of helping the needy, and placed it under merciful regulations. Siracides, also, is quite in accord with this direction (xxix. 1, 2); but his worldly prudence steps in to modify and restrict the obligation.

bodily health (xxxi. 12-21).<sup>1</sup> In such cases the advice is sound, but the motives upon which it is based are of a low and worldly standard. As a fact men are influenced by such secondary motives, and no teacher can afford to ignore them, though doubtless it is his duty to shew their inadequacy, and to lead his hearer to higher things. The writer of Ecclesiasticus cannot be accused of neglecting this. He is copious in his recommendations of mercy, charity, and almsgiving in themselves, without thought of recompense. Have patience with a man in poor estate, he says, and delay not to shew him mercy; help thy neighbour according to thy power (xxix. 8, 30); for no good can come to him that giveth no alms and breaketh the commandment of the Most High (xii. 3). But give with a cheerful countenance, dedicate thy tithes with gladness (xxxv. 9). Bountifulness is as a fruitful garden, and mercifulness endureth for ever (xl. 17). A kind word is better than a gift (xviii. 15-18); fail not to be with them that weep, and mourn with them that mourn<sup>2</sup> (vii. 34); let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness (iv. 8); be as a father unto the fatherless, and instead of an husband unto their mother (ib. 10). Reproach not a man that turneth from sin, remembering that we all are worthy of punishment; dishonour not a man in his old age; rejoice not in any one's death; be not slow to visit the sick (viii. 5-7, vii. 35). Such counsels are not only of a high order of morality, but are truly religious and scriptural. Of this character are the injunctions concerning the love of truth: Speak not against the truth, strive for it unto death, and the Lord shall fight for thee (iv. 25, 28); use not to make any

<sup>1</sup> On the art of eating to excess, as it has been termed, the Son of Sirach is minute in his advice. "If thou hast been forced to eat, arise, go and walk, and thou shalt find relief." The unsavoury particular in the English version, *ἐμεσση*, is a gloss.

<sup>2</sup> Comp. Rom. xii. 15.



manner of lie, for it is a foul blot in a man, and is surely punished by God (vii. 13, xx. 24-26). Against wrath and malice: Unrighteous anger cannot be justified; abstain from strife and thou shalt diminish thy sin; remember the commandments and bear no malice to thy neighbour, but forgive him the hurt that he hath done unto thee, so shall thy sin also be forgiven when thou prayest.<sup>1</sup> Of patience and trust: Set thy heart right and be steadfast, make not haste in time of trouble; whatever is brought upon thee take cheerfully; believe in God and trust in Him, and He will help thee (ii. 1-6). Of obedience: If thou desire wisdom keep the commandments, and the Lord shall give her unto thee (i. 26, xxi. 11);<sup>2</sup> there is nothing sweeter than to take heed to the law of God, and he that obeyeth it shall never be confounded (xxiii. 27, xxiv. 22); a man of understanding trusteth in the law, and the law is as trustworthy to him as an answer of Urim (xxxiii. 3). Of avoidance and confession of sin: Flee from sin as from the face of a serpent; for if thou comest too near it, it will bite thee; go not after thy lusts, and restrain thyself from thy appetites; be not without fear to add sin unto sin, for in one thou shalt not be unpunished (xxi. 2, xviii. 30, v. 4, vii. 8). Be not ashamed to confess thy sins; to conceal them doubles the offence; he that confesseth his fault shall be preserved from hurt (iv. 26, xx. 2, xxiii. 11). Of prayer: Before praying prepare thyself by self-examination and repentance (xviii. 20, 23, xvii. 25); use not vain repetitions in thy prayers (vii. 14),<sup>3</sup> nor be faint-hearted (v. 10);<sup>4</sup> pray to the Most High to direct all thy

<sup>1</sup> "One man beareth hatred against another, and doth he seek pardon from the Lord? He sheweth no mercy to a man which is like himself; and doth he ask forgiveness of his own sin?" (xxviii. 3, 4). A beautiful anticipation of Christ's own teaching.

<sup>2</sup> Comp. John vii. 17.

<sup>3</sup> Μη δευτερώσης λόγον. (Matt. vi. 7.)

<sup>4</sup> Comp. James i. 6.

ways in truth (xxxvii. 15). The prayer of the humble pierces the clouds (xxxv. 17). But a man's life should correspond with his prayers, otherwise he is like a man who builds with one hand while he pulls down with the other (xxxiv. 23-26). It is of no use to fast for sins if you go and do the same. You cannot bribe the Almighty by the multitude of your oblations: He is not pacified by the costliness or number of your sacrifices (vii. 9, xxxiv. 18-20). He that keepeth the law bringeth a rich offering; to depart from unrighteousness is a propitiation. The only sacrifice that is acceptable is that of the just man, and the memorial thereof shall never be forgotten (xxxv. 1-12).

In such utterances as the above a spirit is discernible which rises far superior to the traditional Pharisaic view of religion; and we must set this against the consideration of the exaggerated efficacy due to outward acts of mercy. Reasoning doubtless from such passages as Dan. iv. 27, and the letter of the Fifth Commandment, and looking on charitable gifts as offerings made to the Lord, the writer speaks of alms as atoning for sin,<sup>1</sup> precious to God as a signet ring to a man, and as delivering from all affliction (iii. 30, xvii. 22, xxix. 12). He attributes the same effect to the honouring of parents: The relieving of thy father shall not be forgotten, and instead of sins it shall be added to build thee up; in the day of thy affliction thou shalt be remembered by God, and thy sin shall melt away as ice in the fair warm weather (iii. 14, 15). These and the like sentiments have been regarded as repugnant to the teaching of canonical Scripture on the one side, and defended on the other hand as orthodox and even Christian. In all such cases we should try to place ourselves at the author's standpoint, taking into consideration his era, his nationality, his surroundings, not expecting a precision of

<sup>1</sup> Some notion of this sort has led to the variant *ἐλεημοσύνην* for *δικαιοσύνην* in Matt. vi. 1.

doctrine and a balancing of statements, which appertain to a later age; and, if we do this here, I think that most of the proscribed opinions will be found to be one-sided presentments of acknowledged truths, or not incapable of spiritual explanation.

Of Messianic glimpses there is but little trace in Ecclesiasticus. The author hopes for a time when Israel will be restored to her former greatness, punish her enemies, judge the nations; he prays that he himself may live to see this happy era; he believes in the supremacy of the House of David; but of a personal Messiah, of a suffering Messiah, he says nothing. His exhortations to cheerfulness under depressing circumstances point to a time of national distress, but the relief which he expects is to arise from the employment of earthly arms, and to issue in temporal prosperity.<sup>1</sup>

I have refrained from dwelling upon the episode of The Praise of Famous Men, which is a distinct portion of the book, keeping close to its topic. On the general subject of Ecclesiasticus enough, I trust, has been said to give a competent notion of its contents. I conclude with the fine account of the truly wise man, the ideal *sopher* (xxxix. 1-12):—

He that giveth up his mind  
To the law of the Most High, and meditateth thereon,  
Will seek out the wisdom of all ancients,  
And occupy himself in prophecies.  
He will observe the sayings of renowned men,  
And where subtle proverbs are he will make entrance.  
He will seek out the secrets of parables,  
And with enigmas of proverbs he will be conversant.  
In the midst of great men he shall serve,  
And before princes he shall be seen;  
In the land of strange peoples shall he travel,

<sup>1</sup> See iv. 15, x. 13 ff., xi. 5, xxxv. 17-19, xxxvi. 1 ff., xxxvii. 25, xxxix. 23, xlviii. 10 ff.

For he hath tried the good and evil among men.  
He will give up his heart to resort at early morn to the Lord  
that made him,  
And before the Most High he will pray,  
And will open his mouth in supplication,  
And for his sin he will pray.  
If the Lord, the Great, will,  
He shall be filled with the spirit of understanding;  
He himself shall shower forth words of his wisdom,  
And in prayer give thanks unto the Lord;  
He himself shall direct aright his counsel and knowledge,  
And in God's secrets shall he meditate.  
He himself shall shew forth the teaching of his wisdom,  
And in the law of the covenant of the Lord shall make his  
boast.  
His understanding shall be commended by many,  
And so long as the world endureth he shall not be blotted out;  
His memorial shall not depart,  
And his name shall live from generation to generation.  
Nations shall tell of his wisdom,  
And the congregation shall publish his praise;  
If he live, he shall leave a greater name than a thousand,  
And if he die, he shall increase it."<sup>1</sup>

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<sup>1</sup> "Shall leave," i.e. wherever he goes, wherever he is known. The last clause is difficult: *ἐὰν ἀπαύσηται ἐμνοεῖ αὐτῷ*. Wahl explains: "is, defunctus ubi fuerit, augebit nominis celebritatem." The Ang. vers. transposes the words "die" and "live."

### SOME NAMES IN GENESIS.

Two classes of names have been already considered. A third still remains to be treated of; this is, in some ways, the most interesting of all. In the division which was last discussed the names were (except in rare instances) not prophetic, but told rather of the piety of the parent, or of some circumstance in connexion with the birth of the child. In that which is now to be examined it will be found that a person's position in history is marked by the name which he bears, and which has reference to that fact or event in his experience which most impressed his contemporaries or after generations. The names, therefore, are not *birth* names, but were subsequently given to their possessors, possibly in many cases superseding those by which they were originally designated.

By far the greater portion of this type of names is contained in the first eleven Chapters of Genesis. When, with Chapter xii., we commence the history of a single family, we find that such soubriquets become rarer and birth names proportionately commoner. Indeed in the last thirty-nine Chapters there are *very* few which have an undisputed right to admission into this class. Esau's second name of Edom, and Joseph's Egyptian title Zaphnath Paaneah, are undoubted instances. Besides these there are only one or two others which claim consideration. Of the two just mentioned, Edom was discussed in the last paper. In the case of Zaphnath Paaneah, the old explanation of the Targum (*vir cui secreta revelantur*), Syriac, Arabic, and other ancient interpreters, is now universally abandoned. That of Jerome, *Salvator Mundi*, meets with but little more favour. It is allowed on all sides that, whatever it means, the word must be of Egyptian not Semitic origin. Egyptologists, however, have not yet decided among themselves what is

its precise signification. Canon Cook, in the *Speaker's Commentary* (vol. i. p. 480), gives it the meaning of "food of life" (zaf-nt-p-ankh), which is suitable enough, and is adopted by the Dean of Canterbury in Bishop Ellicott's *Commentary for English Readers*. Brugsch, in his *History of Egypt from the Monuments*, suggests another explanation, "the governor of the district of the dwelling-place of the living one" (za-p-u-nt-aa-ankh), *i.e.* nomarch of the Sethronite nome; "the district of the dwelling place of the living one" being, according to him, a name, sometimes given to the district of Succoth, of which Pithom was the chief town.<sup>1</sup> Both meanings give an excellent sense, and we might well rest content with either. But—who shall decide when doctors disagree?

To these two names that of Hagar may be added. This, since it comes from an Arabic root meaning *flight*, is generally thought to have been given to Sarah's handmaid in consequence of her flight from the ill-treatment of her mistress. If this view be correct, the name will be used in Genesis xvi. proleptically, a thing not uncommon in Scripture history. It is possible, though, that she bore the name even before this time, and that it preserves an allusion to a yet earlier flight (otherwise unknown to us) from a previous master, before she entered Sarah's service.

A fourth name, according to one theory, may be added to the list; viz. that of Beeri, the father of Esau's wife Judith (Chapter xxvi. 34). In regard of Esau's wives there is a well known difficulty, owing to the fact that the names given in the two lists in Chapters xxvi. and xxxvi. do not correspond. Into this difficulty there is no need to enter here. For my present purpose it is sufficient to point out that Judith of Chapter xxvi. 34, has been sometimes identified with Aholibamah of Chapter xxxvi. 2; in which case Beeri must be the same person as Anah. Supposing this

<sup>1</sup> *History of Egypt from the Monuments*, vol. ii. p. 378.

to be so, a very probable explanation of the name is forthcoming, drawn from the incident described in Chapter xxxvi. 24: "These are the children of Zibeon; both Ajah and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father." Now, whatever it was that Anah found, it was certainly *not*, as the English version understands it, *mules*. This interpretation, which rests on the Targum of Jonathan, may be dismissed at once, as having nothing in its favour. The older Targum of Onkelos, and the Samaritan version, represent Anah as discovering *giants* in the wilderness! For this also there is nothing to be urged. It would require *אֲנָחִים* not *אֲנָח*, and it is now generally agreed that Jerome was right when he rendered the word (which only occurs here) "*aquas calidas*." Thus Anah was probably the first to discover the very remarkable hot springs of Callirrhœ, on the eastern side of the Dead Sea, so graphically described by Canon Tristram in his *Land of Moab* (p. 240). Next we notice that Beerî, which means *well-finder*, can scarcely have been the original name of Judith's father. But how easily and naturally is it accounted for if he be the same person as "that Anah who found the *hot springs* in the wilderness, as he fed the asses of Zibeon his father." I do not pretend that this identification is certain. The whole theory, which is (I believe) due to Hengstenberg, is most ingenious, and is certainly plausible. But it must be taken for what it is worth. It is scarcely safe to build upon it, nor is it here adduced to anything more than a probability.

Let us now turn back to the earlier Chapters of Genesis. In these I believe that such soubriquets are the rule rather than the exception. It is true that with our limited knowledge it is only sometimes that we are able to explain them satisfactorily; but occasionally we come across a whole group of the significance of which there is no room to doubt, and here and there across the mist of years we catch

a glimpse of some historical character with a name exactly expressing his position; and thus one is led to think that had we but a fuller knowledge of the history of those far distant ages, and of the real meaning of the names appearing in the lists, we should find that in almost every case they represented the true position in history of those who bore them.

First on the list will stand the name of *Eve*, which requires but little comment. "And Adam called his wife's name Eve (Hebrew, *Khavvah*) because she was the mother of all living" (*Khay*). The meaning is well brought out by the translators of the LXX. who everywhere else render Eve by *Eva*, but here, and here only—in order to explain the statement—translate it ζωή: "And Adam called his wife's name Ζωή, because she was the mother of all living" (πάντων τῶν ζώντων).

Next, there can be little doubt that we are justified in including in this class the name of *Abel*. It will be noticed that it is not stated in Genesis that the name was given by Eve, as in the case of Seth; nor does the mother make any verbal allusion to its meaning, as to that of Cain. The statement is simply this: "And she again bare his brother Abel" (Hebrew, *Hebhel*). This word *Hebhel* means *breath*, and is an ordinary substantive commonly used of anything transitory, evanescent, or frail. So it is used in Job vii. 16: "My days are *vanity*"; Proverbs xiii. 11, which Gesenius would render "Riches vanish more quickly than a breath"; Delitzsch, "Wealth gotten by means of vanity (*i.e.* light, unsubstantial airy projects) always become less;" Psalm xxxix. 5, "Behold Thou hast made my days as an hand-breadth and mine age is as nothing before Thee: verily man at his best state is altogether *vanity*;" Psalm lxii. 10, "Surely men of low degree are *vanity*, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than *vanity*" (rather "*like a breath*"). With



passages such as these before us, it is only natural to conclude that the name Abel, or Hebbel, is a later designation given in consequence of his early death, which might well cause him to be known as a *breath* that had passed away. The explanation of Josephus, "Abel which signifies sorrow," is entirely wrong, but is easily accounted for. He was misled by the LXX. in which the name is written Ἀβελ, and hence connected it with the Hebrew *Ēbel* (עֵבֶל), grief.

Of the line of Cain in Chapter iv. there is nothing to be said till we are arrested by the account of Lamech's family in Verses 19-22: "And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah she also bare Tubal-cain, an instructor of every artificer in brass and iron (rather 'hammering out all kinds of cutting instruments of copper and iron'): and the sister of Tubal-cain was Naamah." Of Lamech's wives we know too little for much speculation concerning the origin of their names, one of which, Adah, means *ornament* or *beauty*, and the other, Zillah, *shadow*. Of Naamah, too, which denotes *pleasant*, there is not much to be said. Kalisch however finds in these names traces of "obvious progress" in the intervening generations between Adam and Lamech. "Women were in the age of Lamech no more regarded merely as the propagators of the human family: beauty and gracefulness began to command homage; the woman was no more merely the "help" of the husband, but his most beautiful ornament: if the eye finds an independent delight in lovely appearance gross materialism is conquered; and man has entered the period of *art* which consists essentially in the spiritualization of the sensual conceptions."<sup>1</sup> It is thus

<sup>1</sup> Kalisch, *Commentary on Genesis*, p. 149.

that this commentator endeavours (to use his own expression) to "strike the living water of thought even out of the apparently rocky soil of dry names." How far he has been successful my readers must judge for themselves. His reasoning is ingenious, and he is possibly correct in the inferences which he draws from the names. But at best they are uncertain, and we seem to stand on far surer ground when we approach the names of Lamech's sons. These are all called by titles significant of their position. Jabal, the father of those "that dwell among tents and cattle," bears a name which stamps him as "*the wanderer*," a fit title for the founder of the nomad life. The inventor of the "harp and organ" (rather "the lyre and pipe") is styled Jubal, which probably means *music player* (see Gesenius' *Thesaurus*, p. 561); while Tubal-cain may be understood as *copper-smith*, a most appropriate designation for the man who was the first to "hammer out all kinds of cutting instruments of copper and iron." Thus in each case the name is descriptive of its owner's occupation, and draws attention to that for which he was specially noted. It would seem, then, to be almost certain that they were originally not birth names, but soubriquets, given to those who bore them after they had become famous, and (in the literal sense of the words) *had made themselves a name*.

Chapter v. contains the genealogy of Seth. Of the names comprised in it there are very few of which anything whatever is known or can be conjectured. Seth and Noah, the names at each end of the list have been already discussed. Jared and Enoch are the only others which call for any comment. The former of these, Jared (Hebrew, Yered), means *descent*, and is explained by a strange Jewish tradition, from the narrative concerning the "sons of God" and "daughters of men" in Chapter vi. 1-4. The traditional interpretation of this passage saw in the sons of God the angels, and placed their fall in the days of Jared, whose

name is supposed to preserve the memory of their *descent*. So the Book of Enoch, Chapter 106: "I announce it to thee that, in the generations of thy father Jared, some from the heights of heaven departed from the word of the Lord;" and (according to the probably correct reading preserved in the Greek) also in Chapter 6, οἱ καταβάντες ἐν ταῖς ἡμέραις Ἰάπεδ εἰς τὴν κορυφὴν Ἑρμυνεῖμ ὄρουσ. And the name is understood as referring directly to this fact in the Book of Jubilees (Chapter iv., ed. *Dillmann*, p. 17; cf. *Schodde's Book of Enoch*, p. 72).

The second name mentioned above, that of Enoch, is also one which has exercised the ingenuity of Jewish writers; and from the etymology, which was explained in the last paper on this subject, they imagined him to have been the inventor of letters and learning, *initiating* and *training up* others in the science of which he was the parent. The true account of his name is far more probably to be given from his history as recorded in Chapter v. 24: "Enoch walked with God, and he was not, for God took him." It was as one *dedicated* or *consecrated* to God by his pious life and early removal that he was known, and hence his name. Philo's explanation, it may be noted in passing, is altogether wrong: ἐρμηνεύεται Ἐνώχ χάρις ἐσθ (De post. Caini, § 11). This takes it as if it came from the Hebrew khên (חֵן), with the pronominal suffix; an entirely impossible derivation of the word.

Deeply interesting are the lists of names in Genesis i. one of the most remarkable chapters in the Bible from an ethnological point of view. The great majority of names are certainly tribal and national rather than individual. Their form is sometimes plural, or (as in the case of Mizraim=Egypt), dual; and occasionally they are preceded by the definite article, as in Verses 16 to 18, where the English reader can see for himself that he is reading of tribes and nations. It is only here and there that we come across a name

which can be claimed with confidence as a personal one. One such confessedly meets us in Verse 8, that of Nimrod, the "mighty hunter." This name, if it be derived from a Semitic root, will signify *rebel*, a meaning which is given to it in the Targum of Jonathan, where Nimrod is described as *mighty in rebellion* (נִיבֵר מְרוֹדָא), and which is admirably adapted to the Nimrod of later Jewish legend, although his rebellion finds no place in the Biblical narrative. Josephus, in speaking of the builder of the tower of Babel, tells us that "it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means that they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his own power. He also said he would be revenged on God, if He should have a mind to drown the world again, for that he would build a tower too high for the water to be able to reach; and that he would avenge himself on God for destroying their forefathers" (*Antiquities*, Book I. chapter iv.). Certainly, if there is any truth in all this, Nimrod was "mighty in rebellion." But it must be confessed that the derivation which would connect his name with his legendary position is very questionable. It is not likely that the name of the great Cushite hero of Hamitic race should be derived from a Semitic root; and it is safer to leave it for the present unexplained, and to cherish a hope that future research among the tablets and cylinders of Babylonia may throw some light upon it.

In Verse 25 of the same Chapter, we read that, "unto Eber were born two sons: the name of the one was Peleg, for in his days was the earth *divided* (*niplegah*); and his

brother's name was Joktan." On the last name there is nothing to be said. The two former call for some notice, and, whether they belonged primarily to individuals or to tribes, they definitely mark the position of those to whom they were first given. Eber, from *abar* to cross over, denotes *the crosser over*, and must allude to the passage of the Tigris as the Semitic tribes gradually migrated westward. From Eber were descended Terah and Abraham, in whose days the name acquired a new significance. The Tigris had been already left behind, and now the Divine command came to Abraham, "when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee" (Acts vii. 2,3). Westward the patriarch journeyed, and in due time *crossed the Euphrates*, from which it would appear that, when he finally settled in the land of Canaan, he was known among the inhabitants of that country as the crosser over, *i.e.* the man who came from "beyond the flood" (compare Joshua xxiv. 2, *be-eber hannahar*), or the *Hebrew*, a name which became the standing designation of his descendants, especially in their intercourse with foreign nations (see Genesis xiv. 13, xliii. 32; Exodus i. 15, 16, xxi. 2; 1 Samuel xiii. 3, 7, xiv. 21), and which is actually rendered the crosser over, *ὁ περάτης*, by the LXX. in Genesis xiv. 13. Peleg is explained by the text of the Book of Genesis, and means *division*, "for in his days was the earth divided." There is, however, room for some doubt as to the precise meaning of this statement. It may refer to the fact that the separation of the different nations took place in his days: either (1) the general dispersion of the human family subsequent to the Deluge, or (2) the breaking up of the family of Eber into two divisions. This is the meaning which has satisfied most writers since the days of Josephus, who remarks that "he was called Peleg because he was born at the dispersion of the nations

to their several countries, for Peleg among the Hebrews signifies division" (*Antiquities*, Book I. chapter vi.). But the only meaning of the word *peleg*, when used as a substantive, is a stream or watercourse, and the verb, which is a very rare one, only occurring here (=1 Chronicles i. 19), Job xxxviii. 25; Psalm lxv. 10, is used in Job for dividing watercourses. Hence it has been acutely suggested that the expression before us may be taken of a literal division of the land, and thus preserve the memory of "the first cutting of some of those canals which are found in such numbers between the Tigris and the Euphrates."<sup>1</sup> Whether or not this view be correct, it is curious to find that the Targum of Jonathan apparently connects some such operation not with the name of Peleg, but with that of Sheleph, which stands in the very next verse. According to this ancient Jewish tradition, Almodad was so named as *measuring the land* (qui dimensus est terram funiculis), and Sheleph as *letting out the waters* (qui educebat aquas fluviorum), from the root *shálaph*, to draw out.

It has already been mentioned that no satisfactory explanation is forthcoming of the name Joktan. But two other of the names that stand near it can be accounted for without much difficulty, viz. Salah, the father of Eber, and Hazarmaveth, the son of Joktan. Salah (Hebrew *Shelach*) means extension, or *sending forth*, and thus the three names Salah, Eber, and Peleg (if the common explanation of this last be adopted) all point definitely to the fact that the descendants of Arphaxad were beginning to spread abroad, and to send forth new colonies, crossing the great rivers which lay before them, and breaking up into separate tribes.

Hazarmaveth means *the court of death*: and as the word agrees in every letter with Hadramaut, the name of a

<sup>1</sup> The Dean of Canterbury, in Bishop Ellicott's Commentary. Mr. Cyril Graham is there quoted as the originator of this view.

province on the south coast of Arabia, there can be no question concerning its identification. Further, since the province in question is not noted only for its fertility, but also for *the unhealthiness of its climate*, it is natural to conclude that the name, "the court of death," was originally given to it in consequence of the bitter experience of its earlier settlers.

Nothing has hitherto been said of the names of Noah's three sons, Shem, Ham, and Japheth; but doubtless they ought to be included in this list, although I do not feel perfectly satisfied of the origin and meaning of them all. Ham (Hebrew *kham*) is tolerably certain. It was formerly derived from a Hebrew root *khamam*, to be warm; but is now generally admitted to be the same word as *Khemi*, the old name of Egypt, which is several times called in the Bible "the land of Ham" (Psalms lxxviii. 51, cv. 23, 27, cvi. 22). This word *Khemi* signifies "*the black land*" "The ancients had early remarked that the cultivable land of Egypt was distinguished by its dark and almost black colour, and certainly this peculiar colour of their soil suggested to the old Egyptians the name of the black land. . . . The Egyptians designated themselves simply as the people of the black land, and the inscriptions, so far as we know, have handed down to us no other appellation."<sup>1</sup> They were of course the leading Hamitic race with which the Hebrews came in contact, and therefore it is not surprising that their own national name should have been extended so as to include all the other branches of the same stock. Japheth is more doubtful. Considering his position, I can scarcely believe that the name is derived from either of the two Semitic roots suggested, viz. (1) *pathah*, to enlarge, extend, "as predictive of the wide spread of his descendants over the northern and western

<sup>1</sup> Brugsch, *History of Egypt from the Monuments*, vol. i. p. 16.

regions of the world";<sup>1</sup> or (2) *yaphah*, to be fair, as if Japheth represented the *fair*, and Ham the *dark coloured* races of the world. The former derivation at first sight may be thought to receive some support from Genesis ix. 27: "God shall *enlarge* Japheth" (Hebrew: *Yapht Elohim le-Yepheth*); but this may well be only one of those allusive paronomasias of which so many were collected in my last paper. Ewald is surely right when he says that "Japheth in our present Hebrew remains quite obscure."<sup>2</sup> Some have connected it with the mythological Iapetus, regarded by the Greeks as the ancestor of the human race. There may be something in this, but I am scarcely prepared at present to offer an opinion on it in either way. Those who are curious on the subject will find a most interesting discussion of it in the new volume of Monsieur Lenormant's work, *Les Origines de l'Histoire* (vol. ii. p. 190 sq.). For myself, I am inclined to leave the origin of the name uncertain, but unhesitatingly to reject the explanations offered from Semitic roots. Shem, on the contrary, *must* be Semitic. In Hebrew it signifies *name*, with a secondary meaning of *renown* or *glory*, which is perhaps the idea present in the word when used to denote the progenitor of the favoured races taken into covenant with God, and chosen by Him as those among whom He would put his name.

Between forty and fifty names have now been examined in the course of this and the preceding paper. The list might easily have been lengthened. But it is believed that no really important name has been omitted, and the results are sufficiently striking without wearying the reader by working through those of subordinate interest. It has been proved that in almost every case the name given can be accounted for, either by some circumstance in connexion

<sup>1</sup> *Dictionary of the Bible*, vol. i. p. 929.

<sup>2</sup> *History of Israel*, vol. i. p. 279.



with the birth of the child, or by some incident in his after history which impressed itself upon the memory of his contemporaries; and that this latter type of name predominates in the earlier Chapters. There are doubtless scores of other such names scattered over the pages of the book, especially in the genealogies, which are as pregnant with meaning as those which have been considered. But in the present state of our knowledge, or rather ignorance, both of the history of the men, and in many instances of those primitive languages in which the elements of the names should be sought, we must be content to leave them unexplained, and to acquiesce at least for the time in the confession that, while we believe that there is much interesting ancient history underlying those apparently dry lists of names, yet it cannot be reached by us because we have lost the key.

EDGAR C. S. GIBSON.

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## *SCRIPTURE STUDIES OF THE HEAVENLY STATE.*

### V. THE DESIRE OF THE ANGELS.

(1 *Peter* i. 12.)

IN our last paper we considered in its first and initial stage the nature of that law which determines the blessedness of heaven. As yet we have only looked at this law as it was seen in the life of the Christian Founder; in other words, we have begun with the Head of the body. But, if this be a true principle, it must, like all other principles, be proved by an induction of particulars. We cannot rest with the Head of the body; we must descend to the members also. We must try to see whether the law which is

true at the summit holds good also at the base, and whether that which constitutes the joy of the Lord is made to constitute also the joy of those who follow Him. We proceed, therefore, to the second stage of being, the stage which the Bible describes as intermediate between the Divine and the human—the life of the angels. We pass by for the present all speculative questions, all inquiries into the origin, the development, or the accuracy of the belief in such intermediate spirits; we confine ourselves solely to the question, What is the testimony of Scripture regarding the source of angelic joy? The writer to the Hebrews distinctly states that the angels are not of the race of Adam.<sup>1</sup> In that fact lies the importance of the present enquiry. We want to know whether the special blessedness we have ascribed to the Son of Man was merely the result of his humanity, or whether it had its root in his absolute Divine nature. If He found his joy in love, was it only because He was a man? or was it also because love is the essence of the heavenly life? To answer that question we must call in an order of intelligences other than the human. If the angels, whose nature the Son of Man did not bear, should yet be found to derive their joy from the same source, and to drink of the river of his delight, we shall have reached one great step to the conclusion that the Cross has its root in heaven.

“*Which things the angels desire to look into*”: such are the startling and seemingly irrelevant words in which St. Peter sums up his view of the work of Old Testament prophecy. That celestial spirits, in a state of absolute perfection, should desire anything at all, is a paradox to the popular Christian consciousness. Yet the main difficulty of the passage does not lie here. When we remember that the ideal of the Christian rest on earth is not the annihilation but the stimulation of the heart, we shall not be

<sup>1</sup> Heb. ii. 16.

disposed to think that the perfection of the heavenly state demands the extinction of desire. What really excites our astonishment is the sudden, and to all appearance abrupt transition, from the human to the superhuman. We use the last word advisedly. If it had been a transition from the human to the Divine, there would have been no marvel. To say, as the Hebrew poet says, that the eye of the Lord beholdeth the children of men, does not strike us as a paradox; for the Infinite must include the finite. But that a race of beings who are not infinite, and who at the same time are not human, should be represented as peering with wistful gaze into the meaning of certain Jewish prophecies—this seems strange indeed. Have we not here an arbitrary rather than a natural selection? Why should the angels look into these more than into other things? Why should the recognition of angels be a matter of more appropriate comment than the recognition of the just made perfect, or of God the Father of all?

Now to arrive at a solution of this problem we must in the meantime divert our eyes from the angels altogether. We must try to fix our gaze upon the object of their contemplation—the things into which they desire to look. It will be found, we think, that a great part of our perplexity concerning this passage arises not from any mystery that overhangs the nature of angels, but from our misconception of that human work which is said to have attracted their attention.

Let us observe, then, first of all, that the subject of this verse is not the angels, but the prophets; the angels are only mentioned incidentally, and by an association of ideas—an association which it is the business of the expositor to discover. St. Peter's immediate gaze is resting solely on the prophets of the Old Testament; it is the secret of their work that *he* desires to look into. But wherein to the mind of St. Peter lies the secret of their work? Not in

their tropes and figures; not in their types and symbols; not in their power to foretell events. To him the main-spring of their greatness is behind all these things; it lies in "the Spirit of Christ which was in them," *i.e.* their spirit of unselfishness. In the very passage under consideration he speaks of them thus: "Unto whom it was revealed that, *not unto themselves, but unto us* they did minister the things which are now reported unto you." The picture is a striking one. We are made to see before us a company of men preaching with lofty eloquence as on the top of a mountain, to no other audience than the winds of heaven, and with no other hope than the chance that the winds of heaven may waft their message to posterity. They are experiencing the fate which genius in every age has more or less to experience—the burden of work in solitude. They are alone, misunderstood, unbefriended. Their cry is, Who hath believed our report, and to whom is the arm of the Lord revealed? They are proclaiming a kind of power which the world not only cannot see, but which it habitually connects with weakness. An arm of the Lord which displays itself in sowing a seed that grows up as a tender plant, is not likely to attract the admiration of a sensuous multitude. And so the prophets, like Him they prefigured, tread the winepress alone. Of their contemporaries there is none with them—not even the priests and the Levites, the religious men of the day. *They* have nothing to reap from anything that they sow. They have not even the hope that they themselves will enjoy the unselfish pleasure of seeing the work of the Lord prospering in their hands. They see a light which others cannot see and cannot be made to see, and they are conscious of their fate; their mission is to bear a lamp whose warning and guiding rays no man will heed.

Hence they were ministering spirits to a future age: "not unto themselves, but unto *us*." They had no hope

of personal recognition, no prospect of personal usefulness; but they cherished a firm and sure belief that, whatever might befall them individually, their work would not die. A generation yet unborn would be the holier and happier because *they* had lived and laboured. They would leave tracks in the snow that would lead future wanderers home; that was their hope, that the object of their lives. And if we go on to ask what it was that made these men so unselfish, St. Peter himself suggests the answer. He says (verse 11) that they were inspired by their own message; they were helped to minister by the very things which they ministered. They foretold "the sufferings of Christ and the glory that should follow;" but they foretold these things "by the Spirit of Christ which was in them." The secret of their power to minister was the message which they carried in their hearts.

Here, then, is the first step in our process of exegesis; we have found the thought from which the Apostle started. That thought is, that the prophets are the ministering spirits of the Old Testament. But in the very statement of this thought it was inevitable that his mind should touch a new link of association. The prophets of the Old Testament were the ministering spirits of God on earth; but there was another class of ministering spirits spoken of in the Old Testament—the angels, the emissaries of God in heaven: "Who maketh his angels winds, his ministers a flaming fire." It was to them that, in the great void left by the isolated God of Judaism, men looked for mediation. The Father of Spirits was far off, separated from his creatures by all the breadth of an intellectual and a moral infinitude; no man as man could see his face and live. But, though He could not communicate *Himself*, He could communicate his *will*. He had messengers at his command who could bear tidings of Him through the void, until they reached the ears of his creatures. The

summit of the ladder which binds earth and sky has never been touched, has never been seen by any man; but between the summit and the base there is interposed a myriad of intelligences, each rising higher in the scale, and each engaged in the service of man. The writer to the Hebrews only expressed the belief of his countrymen when he said: "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?"

Here, then, in the view of St. Peter, are two classes of ministers to the wants of man—the one of earth, the other of heaven. But it is quite clear to his mind that at the outset the advantage lies with the earthly helpers; the prophets are by nature more helpful to man than the angels. And the reason is plain; the prophets were human, the angels superhuman. The prophets, however distant in time they may have been from the men to whom they ministered, were yet allied to them by the affinity of a common nature; they were speaking to their fellows, and therefore they had a reasonable prospect of success. But the angels were divided from the beings to whom they ministered by a far wider gulf than that of time; they were separated from them by a gulf of nature. The angels were of one race, the men to whom they were sent were of another. There was no common ground on which the human and the superhuman could meet. A spatial distance could be bridged by travel, a temporal distance might be spanned by a voice that could reach the universal intuitions of the heart; but a distance of *nature*, a difference in the order of intelligence—this was a chasm which might well seem too wide and deep to be crossed.

Now this is precisely the thought which St. Peter attributes to the angels themselves. They have received a commission to be God's ministers to the needs of men. They have a difficulty in obeying the command, because they are higher in the order of intelligence than the race

to whom they are sent. Searching for an example and illustration of the work they are called to do, their eye lights on the ministering spirits of this world—the prophets of the Old Testament. They see these men unselfish in the midst of selfishness, labouring for an end they themselves can never hope to witness. And the thought rises in their mind: Is not our example here? Would it not be worth while to study these men, “to bend down and look into” the secret of their power? If the prophets by the inspiration of their own message were able, in the face of surrounding obloquy, to minister to the coming race of man, were not the details of that message worth discovering and considering by those from whom the race of man had been taught to expect succour: “He shall give his angels charge over thee, and in their hands they shall bear thee up.”

We have thus reached the central idea of this remarkable passage. Two classes are placed over against one another—the human prophets and the superhuman angels. One and the selfsame task has been committed to both; the task of ministering to the wants of man. Yet the task, though the same, is not equally easy to them. To the prophets it is easier than to the angels; and for this reason that the prophets are human. The angels have to *bend down* in order to compass their work. They have not in them the seed of Abraham, and therefore their language is naturally foreign to the human heart. They must learn from “the heirs of salvation” how they are to minister to the heirs of salvation. This is what they wish to learn. They put themselves in a difficult attitude; they positively *stoop* toward the earth in the intensity of their eagerness to catch some tidings of the great secret which enabled the prophets to serve mankind.

If this view of the passage be accepted, we reach a result of some exegetical value. For there are in the

New Testament one or two other passages relating to the angels which have carried with them an air of obscurity. But if we look at these passages in the light of St. Peter's idea, we shall find on the one hand that much of their obscurity has vanished, and on the other that what we call St. Peter's idea was in reality a common possession of the whole Christian Church. Let us begin with a verse which has been a perpetual puzzle to the commentator, not from any difficulty of grammatical structure, but from the sheer inability to find a meaning in the words—1 Corinthians xi. 10. St. Paul there says: "*For this cause ought a woman to have power on her head because of the angels.*" By "power on her head" he means of course a *veil*, but what this has to do with the angels is not at once apparent. If, however, we come to the words with the thought of St. Peter in our minds, we shall get from them a very distinct meaning. St. Paul says that the glory of a Christian woman lies not in her self-assertion, but in her self-surrender; her power is her veil. That which makes her empire is not her rule, but her power to minister to the wants of others. This power is symbolized in her veil. The veil, which to the eye of man in Eastern lands is a mark of her subordination, is to the eye of the angels a mark of her supremacy. It is into this veil that the angels desire to look, for it is within this veil they will find the secret of their own mission. The heart of a Christian woman is a subject for the study of angels, because it reveals that which of all others the angels desire to learn—the highest mode of human ministration. It reveals in its most subtle and effective form the power of the human heart to *strengthen* the human heart. It discloses the method by which man secures the largest influence over man, power to aid and raise his fellows most effectually. Paradoxically enough, this power is secured by a veiling of power, a sinking of self, a surrender



of empire. But it is just its paradoxical nature that makes it a fit subject for study. The power of the veil—this is the human paradox, this the human mystery which in the view alike of St. Paul and of St. Peter, “the angels desire to look into.”

The second passage we have to consider in this connexion is Matthew xviii. 10, where we read: “Take heed that ye despise not one of these little ones, for I say unto you that their angels in heaven do always behold the face of their Father in heaven.” In what sense are we to understand these words? Shall we say that the “angels” of little children mean their disembodied spirits? On the ears of the first disciples such a use of the word would have fallen without meaning. Shall we say, our Lord meant to teach that the guardian angels of little children are specially favoured beings? No doubt He did; but the question is, Why? on what ground should the guardian angels of children see more of the face of God than the guardian angels of men? Unless we have a distinct impression on this subject, it is the angels and not the children, who are the real objects of our eulogy—the beings not to be despised. But if we look at our Lord’s words through the thought of St. Peter there will flash on them a new light. Christ was speaking to those who despised the spirit of childhood. They despised it because it seemed to want power. It was unconscious of itself, and therefore it had no beauty to men whose highest ideal of greatness was the successful pursuit of individual interest. To these men Christ said in effect: That which you despise is greater than you. It is greater by reason of that which in your eyes makes it less—the absence of self-consciousness. You look *down* upon this spirit, but there is a class of beings higher than you who desire to look *into* it. The angels of God themselves are students of the child-life. It is in the study of childhood they find their deepest moments of

contemplation and their grandest powers of development, for it is in the study of childhood that they see the face of God. Here, in its full significance, is unfolded to their view the nature of that purpose for which the Heavenly Father called them into being. Here, in simple outlines, they can read their mission and their destiny. They stand face to face with the will of God, with the heart of God. They see the human agency which is to establish the kingdom of heaven throughout the universe, and they are not ashamed to own themselves the students of this elect humanity. They find in the face of childhood a mirror in which they behold a more glorious countenance still—the unveiled face of the Heavenly Father.

The last passage to which we shall here direct attention is 1 Timothy iii. 16. There, amongst the catalogue of Christ's earthly glories, is this: He was "seen of angels." The words are evidently part of some very ancient liturgy in which a confession of the primitive Christian faith is formulated, and hence they are fraught with a special interest. Yet it must be confessed that, in the connexion in which they occur, they have at first sound a somewhat prosaic ring. They form the only statement regarding Christ which seems inadequate to his greatness. To say that He was "manifest in the flesh;" that He was "justified in the Spirit;" that He was "preached to the Gentiles," "believed on in the world," and "received up into glory;" all this is consistent with the idea of his Divine majesty. But to be told that in addition to these things, He was "seen of angels," appears very like an anticlimax. That He who was actually "received up into glory" should have been deemed worthy to have been "seen of angels," has so much the character of a truism that one wonders it should have been included in the roll of his triumphs.

Yet a little reflection will make it clear that the prosaic

character of the passage lies purely in our mode of interpretation. We read the words as if they meant that being seen by the angels was an honour to Jesus; if we take St. Peter's view, they mean that the sight of Jesus was a blessing to the angels. The "angels" in this clause stand in the same relation to Christ as the "Gentiles" do in the next; they are both *preached unto*. The angels had a vision of the Son of Man—a vision of that very mystery which above all others they desired to look into. They found in the sight of Him a new avenue for exploring the secret of ministration to the wants of man. They were helped to come out from their own nature into human nature. Christ was to them the true ladder of Jacob; they descended by Him. They found in Him a perfect vision of that child-life which to them was a revelation of the face of God. They saw in Him that veil of self-forgetfulness which added the symbol of womanhood to the qualities of the highest manhood. They beheld in Him an unveiling of that power which had enabled the prophets of the Old Testament to minister not to themselves, but unto others the things pertaining to the kingdom of God.

To conclude: the angels of the Old and New Testaments have a mission of special unselfishness. In an almost literal sense it is the law of their life to *lose* their life. They can only fulfil their destiny by stooping beneath themselves. They can only reach the design of their being by passing into a nature intellectually inferior to their own. It is this, and not any mystical attribute, that has made the angel-life to every age the type and symbol of unselfishness. It is this thought of an angelic love transcending the limits of the angelic sphere, which has prompted our Gospels to say of beatified human souls, "They neither marry nor are given in marriage, but are as the angels of God." When our Lord uttered these words He was claiming for the heavenly state not less love than that of earth, but more.

He desiderated in the present life a love purely unselfish. Marriage, its most ideal type, was, even in its most ideal form, but the entrance into communion, of minds already kindred. Our Lord discerned a yet higher possibility for man—the entrance into communion with minds as yet not kindred. He felt that however high it was to love *oneself* in another, it was not yet the topmost round. The highest love which a human soul could reach was the power to come out of self, the power to put itself into the place of another just where the nature of that other was most unlike its own. To realize the conditions of others, to enter by thought into the temptations of others: this was the secret of the Divine charity which was destined to abide for ever, for this is the life of those celestial spirits, who, from the height of a loftier platform, desire to look into the weakness of man.

GEORGE MATHESON.

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## THE CHURCH OF CHRIST IN THE APOCALYPSE.

### IV. THE WORLD IN THE CHURCH.

AN important point connected with the representation given us of the Church of Christ in the Apocalypse has reference to the enquiry, whether throughout the book the Church as a whole is viewed as faithful to her Lord, or whether she is to be regarded as consisting of two parts, one only of which continues steadfast to the end, while the other yields to the temptations of the world, and is at length visited by divine judgment in its severest form. The question is in its essence similar to that which has been so often and so eagerly discussed, whether the New Testament draws a distinction between a *visible* and an

*invisible* Church. To put it in that form would, however, lead us astray. No more than any other book of the Canon does the Apocalypse know of two Churches of Christ. The Church is one. Does it then follow that, because she is one, all her members are true members of the body of Christ, to be preserved amidst the trials of their pilgrimage, and eventually admitted to the marriage supper of the Lamb? Or, may it be that there are many of them who shall prove unable to resist temptation, and between whom and the true seed as complete a separation must be made as between the true seed and the world?

The question may even be put in another way. Does the Church degenerate? May she in the course of her history become so conformed to the world that she shall be no longer fitted to be the Bride of Christ, and that the people of God may have to be called out of her in order to escape the judgments by which she shall be overtaken? The question is interesting in itself, and in its bearing on the general interpretation of the book with which we are dealing. It possesses a double interest in connexion with the interpretation of one of the most difficult passages of the book—that relating to Babylon. Let us endeavour to look first at the facts of the case as they are presented to us by the sacred writer.

In doing so, we turn naturally, in the first place, to the Epistles to the Seven Churches in Chapters ii. and iii. All the elements of the future history of the Church are found in one part or another of these two chapters. If the world is ever to prevail within the Church we may be sure that we shall find traces of such a state of matters there.

Now it seems undeniable that we do so. We have already alluded to this in discussing, in a previous number of the EXPOSITOR,<sup>1</sup> the inter-relations of the seven Epistles, and we cannot now return to the subject at any length; but

<sup>1</sup> Second Series, Vol. IV. p. 57, etc.

a word or two upon it, under the aspect in which it concerns us at present, may be permitted. The point to be observed is this, that, when we look at the manner in which these Epistles describe the Church in her relation to the world, there is a marked distinction between the first three and and the last four. In the former the Church stands over against the world, listening to the voice of a present Lord as He speaks by his faithful Apostles, meeting the severest trials without shrinking, and holding fast her Lord's name and faith at a time when persecution raged, even unto death. It is true that she is not perfect. Perfection is not reached here below. There are symptoms of decay in the leaving of her first love, and in the existence in her midst of positive sin. Yet, taken as a whole, she is true to her position and to the demands of her great Head. She can remember from whence she is fallen, can repent, and do the first works (Chapter ii. 5); and, if transgressors of the divine precepts of purity are among her members, they are not many in number, they are only "some" (Chapter ii. 14).

When we pass to the second group of Epistles, a striking difference is at once perceptible. With the exception of Philadelphia, the churches in the three other cities named have yielded to the influence of the world, and those who remain loyal to Christ are but the smaller portion of their members. Thyatira is thus addressed: "But to you I say, to (not, as in the Authorised Version, "and" to) the rest that are in Thyatira, as many as have not this teaching, which have not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have hold fast till I come" (Chapter ii. 24, 25). It is simply "the rest," the remnant, that have here maintained their faith. The bulk of the Church tolerate those who seduce Christ's servants to commit fornication and to eat things sacrificed to idols; nay, even when time has been given them to repent, they will not repent of their forni-

cation (Verses 20, 21). In Sardis a similar state of things is still more marked: "Thou hast *a few names* in Sardis which did not defile their garments; and they shall walk with me in white; for they are worthy" (Chapter iii. 4). Philadelphia, as we have stated, does not appear to be blamed, although even now it is not certain that there is not at least a gentle intimation that there had been failure, when it is said, "thou hast a *little* power;" and, again, "hold fast that which thou hast," *i.e.* thy little power (Verses 8, 11). But there can be no doubt as to the condition of Laodicea. There the victory of the world is almost complete; not indeed wholly so, for she is still able to receive warnings, and the "any man" within her who will listen to the Judge standing at the door has addressed to him the most glorious promise made to any of the Churches. Notwithstanding this, the temptations of worldly wealth (Verse 17) have proved in her case irresistible, and the last picture of the Church is the saddest of them all.

To these considerations let us further add the fact that the Churches thus yielding to the world are four in number—four being the number of the world—and it will be impossible to resist the conclusion that the Lord of the Church sees that, in the course of her history, the Church will not be always faithful to Himself. There will come a time when, as a whole, she will be more carnal than spiritual, more worldly than heavenly. The true members of Christ's flock will be fewer in number than the false. Even within the Church the remnant only is expected to overcome. The world will penetrate into the very sanctuary of God, and will not be rooted out until the Judge of all takes to Himself his great power and reigns.

From the Epistles to the Seven Churches we proceed to another passage which seems to contain a similar lesson. At the beginning of Chapter xi. we read: "And there was given me a reed like unto a rod: and one said, Rise and

measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple cast without and measure it not, for it hath been given unto the nations : and the holy city shall they tread under foot forty and two months " (Verses 1, 2). In considering this passage we shall not spend time on the import of the measuring referred to. There can be no reasonable doubt that it is a measuring in order to preserve. The idea of some that it is in order to destroy has no sufficient warrant in the passages of the Old Testament quoted in its support, such as 2 Kings xxi. 13, or Isaiah xxxiv. 11 ; while, on the other hand, the measuring of the temple in Ezekiel (Chapter xl. 5, etc.), the contrast between the first and second verses of this chapter, the measuring in Chapter xxi. 15, 16, and the analogy of the sealing vision in Chapter vii., clearly shew that preservation, not destruction, is in view.

Our main enquiry, so far as our present purpose is concerned, is to determine the meaning of the words " temple " and " court," together with the relation existing between the two things thus designated. And the first point to be noticed is, that the Seer is thinking, not of the Temple upon Mount Moriah, but of the Tabernacle which was long the dwelling place of God in the midst of Israel. That the thought of the Temple may have mingled with that of the Tabernacle it is not necessary to deny. The plan of the former was moulded upon that of the latter, and with its buildings and services alone had the Seer been practically familiar. Yet our contention is that here, as elsewhere in his book, he draws his imagery, not from a structure which had undergone many modifications at the hands of man, and which (according as we determine the date of Apocalypse) either had fallen, or was immediately to fall, before the Roman power, but from that sacred Tent every pillar and board and curtain of which had been determined by the express injunction of the



Almighty, and which had been consecrated by all the most glorious displays of his presence with his people. That this is the case appears to us to be positively determined by the words of the nineteenth verse of the chapter, "And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant." In a building like the Temple upon Moriah, the ark of the covenant could not have been seen, for it had disappeared at the destruction of the first Temple, long before the days of St. John. That Apostle, again, certainly could not have thought of the first Temple as distinguished from the second. He could, therefore, be thinking only of the Tabernacle, in the innermost part of which we know that the ark had always been preserved. Nor is it any argument against this conclusion, that the "temple" spoken of in Verse 19 was seen "in heaven," for to the eye of the Seer the things in heaven were the type and pattern of the heavenly things on earth. The latter were the copy and shadow of the former, "even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount" (Heb. viii. 5). A temple, therefore, with the ark of the covenant within it could only be the Tabernacle of old; and, if this be true of Verse 19, no one who enters into the spirit of St. John will suppose that he is to look for another and a different reference in the first verse of the chapter. The second point to be noticed is the misleading character of the English word "temple." We must bear distinctly in mind that this is by no means the whole structure, but simply the innermost shrine, the Holiest of All, where were the ark of the covenant, and the tables of the covenant, and the cherubim of glory overshadowing the mercy-seat, and into which the high-priest went only once a year. It may seem absurd to say so, but we have difficulty in persuading ourselves that a good deal

less pertinacity would have been displayed in insisting that the first two verses of this chapter are conclusive in favour of the idea that the Herodian temple was standing at the time when the Apocalypse was written, had this simple fact been kept clearly and steadfastly in view. The third point requiring mention is the "court," which can only be the large area enclosed by curtains, in which stood the tabernacle properly so called. This was within the sacred precincts, though "without" the shrine. Lastly, it will be observed, that both "the temple" and "the court" were sacred spots into which Israelites alone might enter, and which no Gentile foot might tread without profanation.

These things being so, to what other conclusion can we come than that the temple and the court represent two portions of the Church of Christ, the one that portion which is always preserved for the glory of God, and in which the light of his presence dwells; the other that portion which, once also true to Him, has at last been given over to the Gentiles that they may tread it under foot? This conclusion is confirmed by the remarkable use of the word "cast it out" (*ἐκβαλε*, not "leave it out" as in the Authorised Version). The use of the word is altogether novel in such circumstances as these. No one would dream of saying to another, "cast out" a certain large space of ground, with all the buildings on it, from thy measurement, if all he meant was that these things were not to be measured. He would certainly say, as our translators of A.D. 1611, true to the instinct of the English tongue, make the Evangelist say, "Leave them out." But another thought is in the mind of the speaker here. He is thinking of excommunication from the synagogue (compare John ix. 34, *καὶ ἐξέβαλον αὐτόν*), as when it is said of the blind man whom Jesus restored to sight, "they cast him out." This, however, distinctly implies that the persons thus cast out once belonged to the community of Israel, and that they must represent a por-

tion, which can only be a degenerate and faithless portion, of the Church. Not less clearly, then, than in the Epistles of Chapters ii. and iii. does it appear in the vision of the measuring, that the world penetrates the Church, and that within the same outward framework, there is the true salt destined for everlasting preservation and the salt which has lost its savour and is destined to be trodden under foot of men.

A third passage having relation to this subject, but of which we shall say little, as it does not supply cogent grounds for inference, is to be found in Chapter xii. 17. In that verse we read of the dragon waxing wroth with the woman, and going away to make war with "the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus." Who are the persons referred to? It is not easy to answer. We met a little while ago a corresponding expression in the Epistle to Thyatira, and understood by it there, the faithful remnant in the midst of the degenerate church, something similar to what St. Paul has in view when, writing to the Romans, he says, "Even so then at this present time there is a remnant according to the election of grace" (Rom. xi. 5). Such a faithful remnant appears to be in the Seer's eye when, in Chapter xii. 17, he speaks of "the rest." They are the seed within the seed, the Israel within the outward Israel, the Jews in spirit and truth, as distinguished from the mass of the nation, the rest as distinguished from the nominal children of God. But, if so, we have again what can be regarded in no other light than as one of those anticipatory pictures, so common in the Apocalypse, which prepare us for a fuller unfolding of the same thought in later parts of the book; and, in that case, we can hardly think of it in any other light than as shadowing forth a separation between the Church as a whole and a part of her members, which the Seer is yet to explain more fully.

Such explanation appears to be given in the vision of Babylon presented to us in Chapters xvi., xvii. and xviii. Babylon had indeed been previously mentioned in Chapter xiv. 8, where an angel proclaims, "Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication." But the fuller description of what is thus alluded to is, after the manner of the apocalyptic writer, reserved for the chapters now mentioned. We have, therefore, to ask, What does this woman, this "Babylon," represent? Different answers have been given to the question, the most widely accepted of which are—that she is either pagan Rome, or a great world-city of the last days (the metropolis of the world-power symbolized by the beast upon which she rides), or the Romish Church. That there is not a little in the description (more especially in Chap. xvii. 9, 15, 18) to favour the idea of pagan Rome may be at once admitted. But the arguments against such an interpretation are decidedly preponderant. It supposes that the beast in its final form is controlled by the metropolis of the Roman empire (Chap. xvii. 3). This is so far from being the case, that the Roman empire is "fallen" before the woman comes upon the stage. It has disappeared as completely as the other world-powers which had ruled before it. No doubt, the woman is mentioned at Chapter xvii. 1, while it is only at Verse 10, that we read of the fall of the Roman power. But the beast upon which the woman sits, at Verse 3, is the world-power in its last and highest manifestation, and is therefore subsequent to any of its earlier forms afterwards alluded to, when the Seer carried his thoughts backward in order to trace its history. Again, pagan Rome was never turned round upon (in the manner rendered necessary by Chapter xvii. 16), and hated, and made desolate, and burned by any world-powers that preceded her Christian condition. Once more, various individual expressions employed in these chapters are unsuitable to

pagan Rome (Chap. xvi. 19), because Babylon is to be in existence at the time when the last plagues are poured out (Chap. xvii. 2); because no relations of the kind here spoken of existed between pagan Rome and those kings of the earth over whom, in the language of Alford, she rather "reigned with undisputed and crushing sway" (Chap. xviii. 2); because pagan Rome fell without having been reduced to the condition there described (Chap. xviii. 11, 19); because pagan Rome never was a great commercial city, or, if it be said that only her purchasing is referred to, because she did not cease to purchase even after her pagan condition came to an end. On the other hand, the words of Chapter xviii. 24, obviously founded on Matthew xxiii. 35, cannot be applied to pagan Rome:

Alive to the force of such considerations, or others of a similar kind, the tendency of later expositors has been to abandon the idea of pagan Rome, and to resort to that of another city, which they term the world-city of the last days; some indeed seeing such a city in all the great cities that have at any time directed persecution against the people of God, others confining it more strictly to a city yet to arise. The difficulties attending this interpretation are even greater than in the case of the former. The tone of the passages as a whole is unfavourable to the thought of any metropolis, whether of the past, the present, or the future. It is not the manner of the Apocalypse to symbolize by its emblems such material objects as a city, however huge its site, splendid its palaces, or wide its rule. The writer deals with spiritual truths; and to think that he would introduce this woman as a symbol of a city even far vaster than London, or Paris, or New York, is to lose sight of the *spirit* in which he writes. If it be urged that it is the *dominion*, not the stone and lime, of the city that he has in view, the extent of this dominion is fatal to the explanation. No such rule has belonged to any city either of ancient or

modern times ; or, if the reply again be, that the city is not yet come, it is unnecessary to say more than that the existence of so great a city is, as yet at least, inconceivable, and that thus one of the most solemn and weighty parts of the Apocalypse has been for eighteen centuries without a meaning. In addition, the use of the word "mystery," in Chapter xvii. 5, is at variance with the supposition. That word points at once to something spiritual, and cannot be applied to what is merely of the earth earthly. This interpretation, like the former, must be set aside.

The idea that we have before us in the woman papal Rome, either the Romish church or the papal spirit within that church, is of a different kind, and its fundamental principle may be accepted with little hesitation. The emblem employed leads directly to the idea of something connected with the Church. The woman is a "harlot"; and, with almost unvarying uniformity, that appellation and the sin of whoredom are ascribed in the Old Testament, not to heathen nations which had never enjoyed a special revelation of the Almighty's will, but only to those whom He had espoused to Himself, and who had proved faithless to their covenant relation to Him (Isa. i. 20 ; Jer. ii. 20, iii. 1, etc.). No more than two passages can be adduced to which this observation seems at first sight inapplicable (Isa. xxiii. 15-17 ; Nahum iii. 4), and these exceptions are probably more apparent than real. The mention of whoredom in what was obviously a symbolical sense immediately suggested to Jewish ears the sin of defection from a state of former privilege in God.

Again, the harlot here is so distinctly contrasted with the "woman" of Chapter xii. and with the "bride the Lamb's wife" of Chapter xxi., that it is difficult, if not impossible, to resist the conviction that there must be a much closer resemblance between them than exists be-

tween a woman and a city. Compared with the former, she is a woman; she is in a wilderness (Chap. xii. 14, xvii. 3); she is a mother (Chap. xii. 5, xvii. 5). Compared with the latter, she is introduced to us in almost precisely the same language (Chap. xvii. 1, xxi. 9); her garments suggest ideas which, however specifically different, belong to the same region of thought (Chap. xvii. 4, xix. 8); she has the name of a city, "Babylon," while the bride is named "New Jerusalem" (Chap. xvii. 5, xxi. 2); she persecutes while the saints are persecuted (Chap. xii. 13, xvii. 24); she makes all the nations to drink of the wine of the wrath of her fornication, while the faithful are nourished by their Lord (Chap. xiv. 8, xii. 14); she has a name of guilt upon her forehead while the 144,000 have their Father's name written there (Chap. xvii. 5, xiv. 1). When we call to mind the large part played in the Apocalypse by the principle of contrasts, it is hardly possible to resist the conviction that the conditions associated with "Babylon" are best fulfilled if we behold in her a spiritual system opposed to and contrasted with the true Church of God.

We are led to this conclusion, also, by the fact that both Jerusalem and Babylon have the same designation, that of "the great city," given them. This epithet is applied in Chapter xi. 8 to a city which can be no other than Jerusalem, and the same remark may be made of Chapter xvi. 19. In six other passages the epithet is applied to Babylon (Chaps. xiv. 8, xviii. 10, 16, 18, 19, 21). The necessary inference is that there must be a sense in which Jerusalem is Babylon and Babylon Jerusalem. If it be not so, we shall have to contend, in the interpretation of the Apocalypse, with difficulties of a kind altogether different from those that generally meet us. Interpretation, indeed, will become impossible, because the same word, occurring in different places of the book, will have to be applied to totally different objects. No doubt

it may be urged that the two cities, Jerusalem and Babylon, have so little in common that it is unnatural to find in the latter a figure for the former. The objection is of little weight.

In the first place, it may be observed that the description of the fall of Babylon in this chapter is in all probability taken as much from the prophecy of Hosea (Chap. ii. 1-12) as from anything said expressly of that city in the Old Testament; and, as that prophecy applies to "the House of Israel," we have a proof that in the mind of the apocalyptic Seer there was a sense in which the Babylon of this chapter, and a particular aspect of Israel (and therefore, also, "Babylon" and "Jerusalem"), were closely associated with each other. Nor does it seem unworthy of notice that, at the moment when Hosea utters his warnings, he has before him the thought of a *change of name*, "Then said God, Call his name Lo-ammi, for ye are not my people, and I will not be your God" (Chap. i. 9). The change of name might easily be transferred from the people to the city representing them; and, if so, no name would more naturally connect itself in the mind of St. John with the things spoken of in Chapter ii. of Hosea than that of Babylon.

In the second place, there is an aspect of Jerusalem which most closely resembles that aspect of Babylon for the sake of which the latter city is here peculiarly referred to. We cannot read the Fourth Gospel without seeing that, in the view of the Evangelist, there was a second Jerusalem to be added to the Jerusalem of old; that there was not only a Jerusalem "the city of God," the centre of a Divine Theocracy, but a Jerusalem representing a degenerate Theocracy, *out of which Christ's people must be called* in order that they may form his faithful Israel, a part of his "own flock." At this point, then, it would seem that we are mainly to seek the ground of the com-



parison between Jerusalem and Babylon. In the latter city God's people spent seventy years of captivity; and at the end of that time, they were summoned out of it. Many of them obeyed the summons. They returned to their own land to settle under their vines and fig-trees, to rebuild their city and temple, and to enjoy the fulfilment of God's covenant promises. All this was repeated in the days of Christ. The leaders of the old Theocracy had become "thieves and robbers"; they had taken possession of the fold that they might "steal and kill and destroy;" it was necessary that Christ's sheep should listen to the Good Shepherd, and should leave the fold that they might find open pastures. Not only so. Repeated then, the same course of history shall be once more repeated. There shall again be a coming out of Christ's sheep from the fold which has for a time preserved them; and that fold shall be handed over to destruction. The probability is that this thought is to be traced even at Chapter xi. 8, where Jerusalem is "spiritually" called Sodom and Egypt. Not simply because of its sins did it receive these names, but because Sodom and Egypt afforded striking illustrations of the manner in which God summons his people out from among the wicked, Lot out of Sodom (Gen. xix. 12, 16, 17; Luke xvii. 28-32), Israel out of Egypt (Hosea xi. 1; Matt. ii. 15). Babylon, however, afforded the most striking illustration of such thoughts, and it thus became identified with the Jerusalem which we learn to know in the Fourth Gospel as the city of "the Jews." Out of that Jerusalem Christ's disciples are by his own lips exhorted to flee (Matt. xxiv. 15-20). The same command is given in the chapter of the Apocalypse which relates the fall of Babylon (Chap. xviii. 4).

On these grounds it appears to us that there need be no hesitation in so far adopting the interpretation of those who

understand by Babylon the Romish Church as to see in it what is fundamentally and essentially correct. The "great city" is the emblem of a degenerate Church. As in Chapter xii. we have, under the guise of a woman, that true Church of Christ which is the embodiment of all good, so here, under the guise of a harlot, we have that false Church which has sacrificed its Lord for the sake of the honours, the riches, and the pleasures of the world. It is not necessary to think, with Auberlen, that the woman is *changed* into the harlot. Such an idea is opposed to the general teaching of the Apocalypse with regard to the Church of Christ; and the feeling that it is inconsistent with the promise of our Lord in Matthew xvi. 18, has led many to reject, who would otherwise have welcomed, the view we have defended. But no such idea of *change* is necessary. Babylon is simply a second aspect of the Church. Just as there were two aspects of Jerusalem in the days of Christ, under the one of which that city was the centre of attraction both to God and Israel, under the other the metropolis of a degenerate Judaism, so there are two aspects of the Church of Christ, under the one of which we think of those who within her are faithful to their Lord, under the other of the great body of merely nominal Christians, who in words confess, but in deeds deny Him. The Church in this latter aspect is before us under the term "Babylon"; and it would appear to be the teaching of Scripture, as it is certainly that alike of Jewish and Christian history, that the longer the Church lasts as a great outward institution in the world, the more does she tend to realize this picture. As her first love fails she abandons the spirit for the letter, makes forms of one kind or another a substitute for love, allies herself with the world, and by adapting herself to it secures the ease and the wealth which the world will never bestow so heartily upon anything as upon a Church in which the Divine oracles are dumb.

Beyond this point it is not possible to accompany those who understand by Babylon the Romish Church. Deeply that Church has sinned. Not a few of the darkest traits of "Babylon" apply to her with a closeness of application which may not unnaturally lead us to think that the picture of these chapters has been drawn from nothing so much as her. Her idolatries, her outward carnal splendour, her oppression of God's saints, her merciless cruelties with torture, the dungeon, and the stake, the tears and agonies and blood with which she has filled so many centuries—these, and a thousand circumstances of a similar kind, may well be our excuse if in "Babylon" we read Christian Rome. Yet the interpretation is false. The harlot is *wholly* what she seems. Christian Rome has never been wholly what on one side of her character she was so largely. She has maintained the truth of Christ against idolatry and unchristian error, she has preferred poverty to splendour in a way that Protestantism has never done, she has nurtured the noblest types of devotion that the world has seen, and she has thrilled the waves of time as they passed over her with one constant litany of supplication and chant of praise. Above all, it has not been the chief characteristic of Rome to ally herself with kings. She has rather trampled kings beneath her feet; and, in the interests of the poor and the oppressed, has taught both proud barons and imperial tyrants to quail before her. For deeds like these her record is not with the Beast, but with the Lamb. Babylon cannot be Christian Rome; and nothing has been more injurious to the Protestant Churches than the impression that she was so, and that they were free from participation in her guilt. Babylon embraces much more than Rome, and illustrations of what she is lie nearer our own door. Wherever professedly Christian men have thought the world's favour better than its reproach; wherever they have esteemed its honours a more desirable possession than its

shame; wherever they have courted ease rather than welcomed suffering, have loved self-indulgence rather than self-sacrifice, and have substituted covetousness in grasping for generosity in distributing what they had—there has been the spirit of Babylon. In short, we have in the great harlot-city neither the Christian Church as a whole, nor the Romish Church in particular, but all who anywhere within the Church profess to be Christ's "little flock" and are not, denying in their lives the main characteristic by which they ought to be distinguished, that they "follow" Christ.

It may be well to remark, in conclusion, that the view now taken relieves us of any difficulty in accounting for the lamentation in Chapter xviii. of kings and merchants and shipmasters over the fall of Babylon, as if these persons had no interest in her fate. So far is this from being the case, that nothing has contributed more to deepen and strengthen the worldliness of the world than the faithlessness of those who ought to testify that the true inheritance of man is beyond the grave, and that the duty of all is to seek "a better country, even a heavenly." A mere worldly and utilitarian system of ethics may be better trusted to correct the evils of a growing luxuriousness than a system which teaches that we may serve both God and Mammon, and that it is possible to make the best of both worlds.

In view of the different considerations now adduced, we seem compelled to come to the conclusion that, if no book of Scripture presents us with so striking a view of the glory of the Church of Christ, both here and hereafter, as the Apocalypse, none also sets before us so melancholy a picture of the extent to which in the course of her history the world was to prevail in her. We cannot wonder that the late Archdeacon Lee, commenting on Revelation xvii. 1, and referring to the statement of Auberlen already mentioned, should say: "It is hard to understand how such

statements can be made in the face of the Lord's promise, 'Lo, I am with you alway, even unto the end of the world,'—especially hard is it, if we remember how the Church is described when she appears again after Chapter xii., as the 'Bride,' as the 'New Jerusalem' (Chap. xix. 7, 8, xxi. 2, 9, 10, xxii. 17; cf. John iii. 29)." Yet, after all, the lesson is not different from that taught us by our Lord Himself when, comparing Himself to the true vine, He adds, 'Every branch in me that beareth not fruit, he taketh it away. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned' (John xv. 2, 6). There are two sets of branches in the "true vine." If we think of it only as it bears the one, it shall be gathered unto life eternal; if, as it bears the other, it is destined to be burned. The two sets of branches must be separated from one another, and the one only can be the "Bride" prepared for marriage to the heavenly Bridegroom.

The truth is that, in the whole delineation which has come under our notice in this paper, we have a fresh illustration of what we once spoke of as the principle lying at the foundation of the structure of the Apocalypse. That principle is that St. John beholds the history of the future mirrored in the events of the life of Christ with which he had been himself familiar. Nothing, as we see in his Gospel, had struck him more than that a Divine Theocracy intended to prepare for the first coming of the Lord had degenerated into a carnal and worldly institution, *out of which* Christ was to be the door (comp. John ix. 35, x. 3, 4). He turns to the Church of Christ, intended to prepare the way for the second coming of the Lord, and he beholds the same scenes re-enacted. The world again enters into the Church. Its riches and honours and ease are again welcomed instead of persecution and the cross. The Church ceases to prepare for the future. She lives for

the present and for the amount of real good that she can do in it. The voice which says, "Yea, I come quickly," loses its attractive power, or is resolved into a shadowy amelioration of society. The Pharisee, the Sadducee, the Herodian, the Priest, the Scribe sweep by upon the stage, all of them citizens of the Holy City, members of the new Divine Theocracy. The hearts that sigh and cry for a pure and spiritual righteousness are few in number, and are not heard amidst the disputations of the Sanhedrin or the clash of instruments in the Temple. What can happen but that the Lord of the poor and lowly and meek shall at length say, "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues" ?

WM. MILLIGAN.

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## THE EPISTLE TO TITUS.

### VI. THE SCHOOLING OF THE CHRISTIAN.

#### *Chapter ii. 11-15.*

CHRISTIANITY is at once a revelation of God as man's Saviour and a system of moral discipline for mankind. It reveals God as saving men in order that it may tutor saved men into goodness. So intimate is the link betwixt what it has to tell us of God and what it requires from us, that the former aims at the latter as its natural and intended result. That is to say: The ethical design of the Gospel is *the* design of the Gospel. God discovers Himself in Christ in order that He may re-make man. Redemption is the commencement of a process of which the termination is holiness.

Such is the teaching of these verses, as everywhere of St. Paul, and indeed of St. Paul's Master. The Apostle has

been enforcing certain homely duties of domestic life upon the various members of the Christian household ; and now he grounds all these duties, as congruent with sound Gospel teaching and apt to commend it, by expounding the disciplinary character and scope of Christianity itself.

Two thoughts are wrapped up in this general relation between the doctrines of the Gospel and its practice : The first, that the revelation of God in Christ is of its own nature a moral discipline, fitted to exert a wholesome ethical influence : the second, that the Saviour's work on man's behalf had for its design or main intention to make him holy. Of these two, the former is the thought conveyed in Verses 11 to 13 ; the latter is the purport of Verse 14. The Gospel's influence is to educate men into virtue ; and such, moreover, was the purpose of its Founder.

Let this be noticed at the outset : St. Paul's conception of Christian character as moulded by the discovery Christ has made to us of God, includes a man's relations both to this world and the next. As a citizen meanwhile of this world, he is taught (Ver. 12) to be temperate, just and devout. As an immortal being with a citizenship in the invisible and enduring world of spirits, he is taught (Ver. 13) to expect and prepare for the second advent of Christ, with the new heavens and earth which are then to be ushered in. The programme, it will be admitted, is extensive enough. It embraces with impartiality both the transient and the permanent conditions of human existence. It neither proposes, with the fanatic, to sacrifice a man's usefulness in society to his final salvation ; nor, with the secularist, to sacrifice his eternal interests to present success. Accomplish it or not, what the Gospel proposes at least is at one and the same time to train a man for the best sort of life on earth, and thus to prepare him for the most blessed and elevated destiny in the future.

With an aim so comprehensive, what method does it

pursue? To answer this, we are thrown upon the central word of this passage—a word of which the full significance may readily escape the hasty reader. It is the word rendered in the Authorised Version, “teaching,” and, by the Revisers, “instructing.” Both renderings fail to convey an adequate conception of St. Paul’s word; for it really covers the entire education or training by which a boy is fitted for the functions of manhood. Instruction is included certainly; so are discipline, admonition, correction, incitement, encouragement, example, whatever method, in short, is likely to be employed by the wise father or skilful educationist to develop and train the faculties of youth, in order that the lad may not only be temperate, brave, and truthful in his school-days, but may grow up a large-minded high-souled man, capable and prompt and honourable, fit for noble enterprises. I fear that we have grown down a little in our notions of the scope of education since the best days of English thought on this subject; perhaps even since the best days of Greek thought. We shall have to widen our modern conception of what goes to the making of a man, who is to be cultured on all sides and trained to render his country the most various or exalted service, if we would render justice to the Apostle’s metaphor. For the widest range of a youth’s training,—physical, moral, intellectual, social,—under all those helps and processes which contribute to the rearing of great men, would still afford us but an imperfect picture of the manifold processes through which God our Father is training his Christian children for a noble life here and a happy eternity hereafter.

The question must needs arise: How comes the Gospel to be the instrument in so complicated and protracted a process of ethical education? To this the answer is less easy than might be supposed. For what, in the first place, is the Gospel? It is, replies St. Paul,<sup>1</sup> an epiphany or

<sup>1</sup> In verse 11, where the word ἐπιφάνη is to be noted.



manifestation to all men of the favour of God as a favour that brings them salvation. No briefer or better definition can be found of the special evangel or glad tidings which came into this world by Jesus Christ. That God is the Father and Friend of no selected race alone, of no aristocracy, whether of virtue or of culture or of descent, but cherishes a wide equal favour for all mankind, and desires all men to be saved; that He has taken upon Himself the task of saving all who will, and is now prepared, moved by mere kindness, to hearken to every man's cry, to pardon the most criminal, cleanse the most defiled, recover the most erring, instruct the most ignorant, and console the most wretched: this is the good news in its very pith or kernel. Rising like a dawn in Bethlehem, this new light issued afresh like daylight out of Jesus' grave, and shines on since then, ever wider and more wide over men's horizon, ever clearer and more gladdening into men's hearts: "the epiphany of that favour of God which bringeth salvation."

Here, then, recurs our question: How does this revelation tutor men into virtue now and fitness for glory hereafter?

The question admits of a crowd of answers which it would take long to enumerate. For of this central Gospel the moral influences are manifold, like those of the sun when, after wintry death, he "tricks his beams" anew to "flame in the forehead" of the summer sky.

For example, I might speak of the obstacles which the Gospel has lifted out of the way of human regeneration. (a) Shut the windows of the soul by which it can look out into a happy future or up into the face of a known God: what can the poor soul do but abandon itself to petty material interests and pleasures of sense? This obstacle to a nobler life is lifted when Christ reveals to us the larger hope and a wide outlook into eternal life. (b) Leave upon the conscience the paralyzing dread of the Unseen, which

avenges guilt: how can human nature recover the cheerfulness or elasticity of those who do right spontaneously because they love it? But the doctrine of the cross reassures the alarmed conscience and sets a sinner free to begin without misgivings from the past, a purer and better career. (c) If God be viewed as a partial Being who cares for some men only or loves me better than my neighbours, how can I fail to be as narrow in my sympathy, as partial in my judgments, as the Object whom I reverence? Whereas when the Divine charity for all men alike was disclosed, then all men became brothers and philanthropy was born. Thus, one by one, have those causes which previously obstructed men's growth in virtue, or turned their characters awry, disappeared with the dawning of the Gospel.

Again: I might ask attention to the appliances which the Christian system brings to bear upon each portion of human nature with a view to educate the whole man. How it informs the *intellect* with the noblest spiritual truths, feeding the roots of intelligent life with the grandest thoughts of God on duty and immortality, expressed in the words and acts of One, who is Himself the supreme utterance of the Divine Mind! To the *affections* it has supplied an Object infinitely more worthy of loyalty and passionate devotion than any known before—One, who, to the pure majesty of Godhead unites the humbleness and sensibilities of a Man of sorrows. By exhibiting the Divine Being as One not too high to stoop to the lowest, nor too self-satisfied to suffer with the most sinful, the Cross has proved to be the most powerful of all moral forces, subduing the proudest, mellowing the hardest, and winning the most rude to the imitation of virtue. What motives, again, does not the Gospel apply to stimulate the healthy action of the *conscience*? What paints evil in such repulsive colours as his sorrow, who was the victim for it? What

deepens the shame of contrition like the sense of having injured a forgiving Lord? If gratitude be a motive to duty, Christ has laid Christians under the most overwhelming obligation. If fear, what insight does the atonement afford into the terrors of the Lord? If hope, what opens before the obedient such a splendid reward as the kingdom of heaven? In brief, Christianity addresses its appeals, not to a single faculty of the soul, but to every one, operating upon the will and moral nature through every legitimate avenue of approach. In many an accent of persuasion, it speaks. By many a method of education does it school its disciples. In its hands this world and the next equally yield arguments in favour of virtue. The trials of life become rods to chasten us into self-control, and its smiling bounties are so many calls to imitate the generosity of our Father. Surely, Christians are set in the midst of a moral culture more skilful, more unremitting, and more powerful than is furnished by any other system of belief named among men.

Finally, before virtue can be sublimed into such holiness as the Gospel aims at producing, there must fall over all the homely duties of this life a serener light from heaven, such as the Gospel alone can shed. In moral goodness which is distinctively of Christian origin, there will always be found a certain spirituality, or elevation of temper, not caught from any sight or sound of time, but learnt in the soul's spiritual gaze of faith, when, enamoured of God her Saviour, she bends forward to behold glories which mortal eye hath not yet seen. The Christian is one who lives in two worlds at once; nor is he the worse denizen of this world, but the better—better householder, better craftsman, better citizen—because he hath elsewhere his true home and treasure-house toward which he doth ever turn with eager sigh of anticipation and warm desire. Behind him there lies, indeed, one epiphany when God appeared upon

our earth in grace to save ; and, beneath the solemn sweet constraint of that supernal grace, he tutors himself into the obedient discharge of every earthly duty. But before him there shines no less, another epiphany of glory ; when He who came once in his lowliness to redeem shall return as " the great God and our Saviour," to make all things new. He has heard those words of the Beloved : " Behold, I come quickly " ; and the words linger on the Christian ear ; they cheer each Christian heart ; they lend an unearthly charm to the irksome services of the present ; they gild the future with a " light that never was on land or sea " ; they lure one's spirit away from the canker and the fret, the dulness and the heart-ache, to bathe itself in fountains of refreshing, and dwell amid visions of celestial beauty. Thus from the future, as from the past, does the Gospel fetch arguments for a pure behaviour, and school us into readiness for the perfect life to come.

It only remains to notice in a few words the second thought of our passage : this, namely, that our Lord's express design in his self-oblation for mankind was to turn sinners into saints. The ethical intention of the Lord Jesus is an idea which is expressly taught many times over in the New Testament, and lies too near its surface to be missed by any reader. The main use to which it is put by the sacred writers is to supply another powerful inducement to Christian virtue. If our blessed Master, when in one unapproachable act of love He surrendered his life for us, did so with this express purpose in view—to liberate us from the power of evil desire, and recover us to the pure service of God, then he can be no Christian who does not throw himself heart and soul into the same sacred design. To make us holy did Jesus seize hold on us and rescue us at the first ? Then let us toil to have his design realized, with an ardour similar to his own. His redemption was a redemption of men from evil ;

from fraud, that is, and lies, from ill temper and self-will, from luxury, intemperance, extravagance, and self-conceit; from irreligion and unbelief in God. It is impossible for the redeemed to sit still the contented bondmen of such vices and sins, and not rather to count everything cheap and worthless in comparison of the moral purity of character for which such a price has been paid by infinite Goodness. Then, and not sooner, can the soul of Christ Himself be satisfied, when the men and women, whose sins He expiated at Golgotha are done with sin, and cleansed into a nation of well-doers, every member of which stands conspicuous for active beneficence, as well as for stainless and honourable virtue—"zealous for good works." We see our goal—it was that which cheered the eyes of our dying Saviour. We see our goal; and we see, likewise, the path that leads to it. It is a path of steady arduous training of the character—a path of persistent education in piety and morals. And the instrument which our religion employs to instruct, correct, stimulate, and tutor us into perfection is simply that good news which tells us with childlike simplicity of phrase, how "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Beneath the tutorship of that commanding epiphany of Heaven's grace we have to place ourselves with all diligence if we would be prepared for the coming epiphany of Heaven's glory.

J. OSWALD DYKES.

## BRIEF NOTICES.

THE LARGER HOPE: *A Sequel to "Salvator Mundi."* By S. Cox, D.D. (London: Kegan Paul, Trench & Co.). There is an after-sting of authorship which few men of letters who take their vocation seriously can have escaped; that, viz. of discovering, so soon as any essay has been published, some new argument for the conclusion they have advocated, or some illustration which throws new light upon it. I have not escaped, as I could not hope to escape, the common lot. No sooner had *Salvator Mundi* passed out of my hands than a new argument in favour of its main conclusion occurred to me, which seemed, so far as I could appraise it, of more real weight and worth than any or all of those which I had previously employed. And in a little while, as I was engaged in a study of that "wicked person" whom St. Paul charged the church at Corinth to cast out from its communion, I lit on a new illustration which, to many minds at least, is likely to suggest a still more cogent argument than that to which I have just alluded.

I have long wished to put this argument—of which indeed I gave a brief hint in *The Contemporary Review* for May 1878—and this new illustration before the readers of *Salvator Mundi*. And at first I thought it would be easy to add a chapter to my book on the issue of a new edition. But when a book has been stereotyped and is selling steadily, publishers reasonably demur to any alteration in it which, by adding to the cost, may add to its price, and so disturb the arrangements of the market. And the public reasonably objects to buy a book over again for the sake of an additional chapter. On the other hand, to print a chapter of a few pages as a separate volume is so difficult, and to make it known so costly, that no author however imprudent, no publisher however generous, will lightly commit himself to the adventure. At last, however, Messrs. Kegan Paul & Co. have resolved to run the risk, and, as I cannot hold back from my share in it, my additional chapter—which yet is complete in itself—appears in the present cheap but elegant form, and every reader of *Salvator Mundi* may now purchase it for a few pence. As neither author nor publisher are ever likely to be a penny the

richer for it, I can only hope that both may reap a better reward: and that this little *brochure* may prove useful to many who either distrust "the larger hope," or have embraced it with some natural misgivings. Perhaps those who have entertained that hope with all their hearts, and daily bless God for the comfort and peace it yields them, may find this concise statement of reasons for holding it more convenient for distribution among their friends than large and more expensive works on the same theme.

Editor.

REVELATION AND MODERN THEOLOGY CONTRASTED. By Rev. C. A. Row, M.A. (London: F. Norgate). This is one of the few books which *are* books in Charles Lamb's sense, and to which we may attach George Eliot's epithet—"nourishing." A more able, nutritious, and suggestive book it would be difficult to find among recent productions of its class. With a sincerity and force which in a dignitary of the Church will be amazing, and perhaps distressing, to many minds, Prebendary Row shews how simple, clear, and undogmatic was the teaching of Christ and his apostles; how the truths they taught have been added to, perverted, petrified out of their proper life and power, by the dogmas and formularies of the Church; how far, therefore, we are now removed from the "simplicity" of the Christian faith.

In the brief space at our command it is obviously impossible that we should do justice to this remarkable work, or even give any taste of its quality. We must be content to say that we have read it with much profit and delight, and to commend it earnestly to all who teach and preach the Word—to all, indeed, who feel that, in these days of doubt and strife, we need above all to "clear the ship," and to stand only for the defence and furtherance of the essentials of Christian faith and service.

A. P.

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## THE SLUGGARD'S GARDEN.

PROVERBS xxiv. 30-34.

I went by the field of a sluggard,  
And the vineyard of a man void of understanding;  
And lo, it was all grown over with thorns,  
And nettles had covered the face thereof,  
And its wall of stones was broken down.  
Then I saw and considered it well;  
I looked upon it, and received instruction.  
"A little sleep, a little slumber,  
A little folding of the hands to rest;  
Then cometh thy poverty apace,  
And thy want like an armed man."

KING SOLOMON, in all his glory, standing by the broken wall of the Sluggard's garden, and deliberately setting himself to "consider" that squalid scene and to draw admonition from it, can hardly fail to be an impressive spectacle. And to many minds, no doubt, this passage would lose much of its impressiveness were they told that it is the work of an unknown sage of a later period, and not that of the great king whose name has been a synonym both for wisdom and magnificence during the last three thousand years. Nevertheless, they are told so on this very page, as we shall soon see,—told plainly in the Hebrew, and only a little less plainly even in our English Version.

Indeed it is curious and instructive to observe how many books in the Bible, which were long accepted as the work of a single author, are now admitted to be compilations from the works of different authors, separated from each

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other by wide intervals of time. The Book of Genesis, for example, is, and announces itself to be, such a compilation. It weaves many books into its web,—“the book of the generation of Adam,” the book of “the generations of the sons of Noah,” of Shem, of Terah, of Abraham, of Ishmael, of Isaac, of Jacob, of Esau. So, again, the Psalter comprises at least five separate collections of Psalms, each of which bears a different date, and includes hymns and spiritual odes by other poets than David. And, in like manner, the Book of Proverbs contains several collections of wise sayings, some of which certainly, many of which probably, did not fall from Solomon’s lip or pen. Chapter xxx. records, and tells us that it records, “the words of Agur the son of Jakeh”; Chapter xxxi., “the words of King Lemuel which his mother taught him.” Chapters xxv.—xxix. give us proverbs collected, three hundred years after Solomon’s birth, by “the scribes of King Hezekiah;” proverbs which tradition assigned to Solomon indeed, but which, since every “good thing” uttered by any wit or sage was long attributed to him, may have been, in part at least, the work of other men. Chapters i.—ix. were evidently collected by one hand, and Chapters x.—xxiv. by another (perhaps by more than one), since each of these collections has a separate title or superscription. It is worth our while to bear these facts in mind; for if it should prove that other Scriptures—the Book of the Prophet Isaiah, for instance—are also the work of more hands than one, we shall not be surprised and perplexed as by some strange thing: we shall say, “We have been through all that before; and just as Genesis, the Psalms, and the Proverbs are still as valuable to us as when we assumed each one of them to be the work of a single author—just as valuable, and much more instructive—so also it may be with Isaiah.”

As in the Book of Psalms, again, so also in the Book

of Proverbs there are many internal indications of even smaller divisions than those to which I have already referred. Chapters x.-xxiv. include one large section of the proverbs commonly attributed to Solomon. But in this section there are several subdivisions, some of which are so clearly marked as to be beyond dispute ; as, for instance, Chapter xxiv. Verses 23-34. If we turn to Verse 23, we find that it opens, in our Authorized Version, with the words : " These *things* also *belong* to the wise ; or, omitting the words added by our translators and printed in italics, " These also to the wise." But the preposition rendered " to " also means " by." And when we refer to the Hebrew it becomes clear that this compressed and enigmatic sentence is really a sub-title, and means, " These *sayings* also *are* by the Wise." That is to say, in Chapter xxiv. Verses 23-34, we have a small separate collection of proverbs, with its appropriate heading. They are not by Solomon, but by various unknown sages, or wise men, whose sagacity was the gift of God and was used by God for the instruction of their fellows. Like the later Jewish rabbis, they were not careful to claim each man his own work. It was their ambition to give their *wisdom* to the world rather than their *names*. And, without naming them, some pious lover of wisdom, and especially of the wisdom of his fathers, collected a few of their sayings—one of " the sons of the prophets " perhaps, familiar with the traditions of the schools—and was moved to record them for the instruction of those who should come after him. For aught we know, every proverb in these verses may have had a different author. Of no one of their authors do we know anything save that he was wise with the profitable wisdom which cometh from above ; and that he was as modest as wise, taking no pains to have his name blown about on the windy breath of men, caring only to utter some faithful saying worthy of all acceptance. Some of

these sayings are very picturesque ; as, for example, that before us, which Delitzsch calls an "ode," and of which Dean Plumptre speaks<sup>1</sup> as "something like an apologue, more vivid and scenic in character than most of the other proverbs." And some are very wise ; as, for instance, that of Verse 29,—"*Say not, As he hath done to me, so do I to him ; I render unto the man according to his work*"; which surely is not far from being an anticipation of the Golden Rule, and supplies an invaluable rebuke to that haughty spirit of resentment which seeks to vindicate itself by hiding revenge under the cloak of justice.

But Verses 30–34 contain, I think, the gem of this choice collection. All *these* verses, at least, are the work of one author. They are bound together by links which cannot be broken, and form an artistic whole which must have come from a single mind, and come from it, one thinks, at a single stroke. It is composed of a little picture or parable—the picture of the Sluggard's plot, or garden, all run to waste, and of the moral which the author drew from it and utters in our hearing: "A little sleep, a little slumber, a little folding of the hands to rest ; and then—O fool !—thy poverty cometh on thee apace, and thy want like a man with a shield."

I have said that to many minds this Proverb may lose much of its impressiveness when they find that they must no longer picture King Solomon, crowned with wisdom and clothed with magnificence, leaning on, looking over, the Sluggard's broken wall, and pondering on the scene of waste and ruin within it. But to my own mind the Proverb becomes, if not more impressive, at least more moving and pathetic, when I hear in it the voice of an *unknown* sage sounding through thirty centuries for my instruction ; when the dim form leaning on the crumbling wall is simply that of a man of like passions and perhaps

<sup>1</sup> *The Speaker's Commentary*, in loco.

of like position with myself—careless of his own fame, and content to be unknown, so that I and all men may profit by the fruit of his meditation and experience.

Even those who miss the stately figure of Solomon, and deem the picture suggested by the Proverb the poorer for his absence, may perhaps be reconciled to their loss when they learn that at least the moral is unquestionably his. Verses 33 and 34 of this chapter are but a quotation from Chapter vi. Verses 10 and 11. Where they first occur, the words are the moral which Solomon appends to his picture of the Ant and her prudent ways (as he somewhat inaccurately conceived them), who, having “no judge, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.” They are repeated by the later sage, with only one or two slight changes in the form of the words which do not affect their main drift.<sup>1</sup> Probably he was moved to draw a new picture or fable for them simply by his admiration for Solomon’s moral, and that he might illustrate it from another and a still

<sup>1</sup> There is one difference in the later use of the words which it may be worth while to note. In Chapter vi. 11, the Hebrew puts a more definite sense into our English rendering, “So shall thy poverty come as *one that travelleth*, and thy want as an armed man,” lit. “a man with a shield.” The “man with a shield” is, of course, the soldier; and the “man that travelleth” is the rogue and vagabond who has taken to the road, i.e. the brigand or highwayman, both of whom use force or violence to compass their ends. In Chapter xxiv. 34, though our English Version still gives us “one that travelleth,” the Hebrew, simply by throwing the verb into another mood, undoubtedly alters the meaning slightly, though somewhat ambiguously. Dr. Otto Zöckler takes it to indicate the *stealthy* approach of poverty; while Delitzsch renders the word “apace,” seems therefore to take it as indicating the *rapidity* with which poverty overtakes the Sluggard, and explains that it comes on him “like an avenging Nemesis,” so adding the notion of *certainly* to that of *rapidity*. Out of deference to Dr. Delitzsch’s great and unsurpassed authority, I have retained his translation of the word (“apace”); but my own impression is that Zöckler is nearer to the true meaning: and that what the later poet really does is to modify Solomon’s word so as to bring out a contrast between the stealthy approach of the robber—the thief in the night perhaps—and the open and insolent rapacity of the soldier; while the Wise King was content to compare two kinds of force, that of the armed soldier and that of the highwayman who also carried arms of offence, even though he bore no shield.

more admonitory point of view. And if the two fables must be compared and weighed in the balance together, I suppose every competent judge will admit that even Solomon, in all his wisdom, was outdone by his unnamed rival, the anonymous artist of the passage before us.

The *Parable* of our Proverb need not detain us long, though it is very artistically rendered (Verses 30, 31).

I went by the field of a sluggard,  
And the vineyard of a man void of understanding;  
And lo, it was all grown over with thorns,  
And nettles had covered the face thereof,  
And its wall of stones was broken down.

The scene is a familiar one to every traveller in Syria where the intense heat of the sun and the frequent rains so stimulate all wild and natural growths that a few months of neglect suffice to convert even the most carefully tilled plot and the most carefully tended vineyard into a scene of desolation such as is here sketched in a few vigorous strokes. Under the pressure of an Eastern climate noxious weeds and brambles suck the soil's fertility from wholesome plants and flowers with an astonishing and alarming rapidity. In a space which seems incredibly brief to us,—

“Things rank and gross in nature  
Possess it merely.”

Not that similar catastrophes are unknown even in England; but, with us, it takes longer to produce them. Most of us must have seen plots where once a fair garden grew, which, in the course of a few years' neglect, were all overrun with coltsfoot, dock, nettles, groundsel, and other foul weeds. It is not simply, as a careful observer has pointed out, that land once under the plough or the spade loses, when it is left untended, the special and wholesome growth with which it has been planted. The deterioration goes farther than that. For “the flora which follows the

plough," or the spade, "is much more varied and delicate and beautiful" than that of the unbroken land. And when tilled land is suffered to fall back into the hands of Nature, all these more delicate and beautiful wild flowers are supplanted by gorse and bramble, nettle and dock, and, above all, by the close wiry grass which usurps and covers so many of our commons.<sup>1</sup>

Even where the plants in a neglected garden are not altogether supplanted and dispossessed, an ominous process of degeneration sets in. The flowers, once tended with so much care and grown to such perfection, revert to an earlier and inferior type; they lose form, colour, perfume; the large "voluptuous garden roses," with their infinite variety and infinite wealth of hue, sink back into the primitive dog-rose of our hedges, and the whole race of choice cultivated geraniums into the cranesbill of the copse and the wayside. And this law of degeneration from neglect runs and holds in every province of life.<sup>2</sup> Just as the neglected plant reverts to a less complex, and therefore less perfect type, so also a neglected animal reverts to an inferior strain. Actual experiment has proved that if, for example, the pigeons of our dovecotes—tumbler, pouter, carrier, and the rest—of every shade of colour and every variety of form, are collected and allowed to run wild together on an uninhabited island, they gradually lose all distinction, and soon merge into one form and are clothed in one hue, the dark slaty blue of the primitive bird from which they have been evolved.

This, then, is the Parable. Neglect a garden, be too slothful or heedless to tend and to keep it, and it soon loses all its value, all its distinction. It is either overrun with wilder and less worthy growths, or the plants which once either gave it beauty or ministered to the wants of

<sup>1</sup> *The Pall Mall Budget*, August 31st, 1883.

<sup>2</sup> Drummond's *Natural Law in the Spiritual World*, pp. 97, et seq.

man, degenerate into a baser type, and no longer yield fruit that he cares to eat or flowers that he cares to pluck.

And *the Moral* is as simple and direct as it well can be (Verses 33, 34) :

“ A little sleep, a little slumber,  
A little folding of the hands to rest ;  
Then cometh thy poverty apace,  
And thy want like an armed man.”

More than one of the best commentators on this Book assume that “ it is the Sluggard who speaks ” in Verse 33 (Delitzsch), or that in this verse the Sage “ ironically imitates the language of the Sluggard ” (Zöckler) : and no one who is familiar with Hebrew poetry, and knows how often it slips into the dramatic form without warning or outward mark of any kind, will have any difficulty in granting the assumption, if the sense demand it. But I am not sure that in this case the sense does demand it. “ A little,” may here well stand for “ A little *more* ; ” it may denote or imply a continuance of the process which has already produced such disastrous results. And then we should have to understand that, as the Wise Man considers the Sluggard's plot, he is moved to indignation, and cries out to its owner, in tones of warning and rebuke : “ A little more sleep, a little more slumber, a little more folding of the hands to rest, and thy poverty cometh on thee apace, and thy want<sup>1</sup> like an armed man.” But, however we take this verse, of the main drift of the Moral there can be no doubt. It is a warning to the man void of understanding and energy, that an utter destitution, a shameful misery, is the proper and inevitable result of his folly and sloth.

At first, perhaps, the Moral sounds a little tame, and suggests but a limited application. We deem it hardly a religious moral at all, and therefore not the kind of moral

<sup>1</sup> Literally “ thy wants,” thy deficits, by reason of which now one thing, and now another, and finally all things, fail thee.

we should expect to find in the Bible. We say, "There are not many men surely who are so lazy as all that: not many who will not till the field or tend the vineyard on which their subsistence depends. And, however foolish it may be, is it also impious thus to fling away the chances of life, that the few who are guilty of it are to be rebuked as by the voice of God Himself?"

But a moment's reflection will shew us that, if Religion is to be a reality, it must cover the whole of human life, and must have an appropriate word for every class, however small it may be. And another moment of reflection will suggest that, in the time for which the Wise Man spoke, the leisurely time of an antique age and an Eastern land, this sin of indolence may well have been a much more common sin than it is now. While a little more reflection may prompt us to ask whether, even in these more rapid and pushing days, this sin is so rare as we sometimes assume it to be. Different as are the conditions of the England of to-day from those of the Commonwealth of Israel three thousand years ago, there is still a large class among us of those who, relieved from the imperious necessities of toil either by the wealth of their parents or by some independent fortune of their own, live only for pleasure and amusement, and scorn the honest industry by which the world is fed and enriched, and by which even their own lazy and ignoble lives are made possible to them. They do nothing for their neighbours—worse than nothing for themselves; for while they lie lapped in indolence, or seek thirstily for amusement, neglecting even all such forms of *self-cultivation* as imply labour and self-denial, many an ugly weed of vice and ungodliness is springing up in their garden, and these weeds are perilously apt to develop fibres that sting and thorns that wound their neighbours. All their higher powers of mind and heart are deteriorating, reverting to a lower type and we might only too truly say to them as the Wise Man



said to the sluggards of Israel: "A little more, and thy poverty cometh on thee apace, and thy want like an armed foe."

We need not go far to find facts which prove the truth of this warning, and the need for it. If we go into the nearest workhouse ward, it is not too much to say that half the miserable paupers we meet there ought not to be there: they have sunk into pauperism not by sheer misfortune, not by the pressure of accidents they were unable to resist, but by a creeping indolence, by self-neglect, by vice, by the failure of speculations to which they were driven by their impatience of honest labour with its slow rewards, by a love of pleasure or self-indulgence which held them back from that whole-hearted industry and devotion to daily toil by which alone men can thrive. If we go to any dock or labour yard in which men earn a miserable pittance by unskilled and precarious labour, again we are well within the mark if we reckon that half the men we find there ought never to have been there, and would not have been there had they diligently availed themselves of the opportunities of the several positions from which they have fallen. They have cared too much for ease and self-indulgence, too little for self-culture and self-respect; regular and laborious toil was repugnant to them; they did not school and brace themselves to learn, to labour, to win the respect of their fellows: and hence they fell an easy prey to vagrant, if not vicious, desires. If we go into any family, shall we not find in it a lad who has no decided leaning to any vocation, who "doesn't much care what he does," and who in his heart of hearts would rather do nothing at all, whether for himself or for the world, if only he could live by it? If we go into any office, workshop, or warehouse, shall we not be singularly fortunate if we find no more than one youth or man who, so far from doing his work at every moment as well as he can, and so fitting himself to rise and

**thrive**, makes it rather his chief aim to shirk as much work **as** he can without losing his place, and to get away from the **labour** he detests at the earliest possible moment? If we **go** into any school or college, shall we not be still more **fortunate** if, for one boy or man bent on study, bent on **learning** and acquiring as much as he may, and so **cultivating** all the good growths and habits of the soul, we find no more than one who is content to scramble through his work **anyhow**, who will not learn a jot more than he can help, **who** throws away opportunity after opportunity, and is **throwing** away, with his opportunities, his chances of **service** and distinction?

No thoughtful observer of human life will for a moment **admit** that laziness is a defunct sin, or that the sluggard is rapidly becoming extinct. He is everywhere; and, wherever he is, the process of degeneration has set in and needs to be checked. And how shall it be checked, how shall the man "void of understanding" be recovered to a useful and diligent life, if not by the warning that, by the very course and constitution of his nature, indolence breeds its own punishment? Tell him that indolence, self-neglect and neglect of duty, is a sin, and a sin that God will punish; and if you are in earnest, and the instincts of religion have not already died out of him, you may move him for a time, but not perhaps for long; for no sin is more difficult to eradicate than a confirmed and habitual sluggardliness, while yet it is often very ingenious and fertile in self-excusing expedients. To the sluggard God may be, and is likely to be, a dim and remote, if awful, figure, and the day of reckoning very far off. He may even remind himself that God is very merciful, and not likely to be hard on a poor fellow who only wants to lead a quiet easy-going life; who is doing no great harm, if he is not doing much good; and who, if he is doing harm, is for the most part harming only himself. He may even assume a virtue if he

have it not, and rail in good set terms on the haste to be rich which takes all the dignity out of human life, and the prevailing over-devotion to labour which robs it of all its sweetness. With many such excuses and maxims as these he may defend his unapprehensive and lethargic spirit against the immediate warnings of Religion. But get him to mark one very impressive word in the Hebrew sage's moral,—“ *Thy* poverty cometh apace, and *thy* want like an armed man,”—and you may perhaps rouse him once for all. For the word implies that the destitution of the Sluggard is the natural and inevitable outcome of his indolence and neglect; no arbitrary punishment of his sin which God must bestir Himself to inflict, but the punishment wrought out by the natural order, by the very course and constitution of things. Shew him this; shew him that the law of which it is an illustration runs throughout the universe,—that *every* neglected garden hastens to ruin and decay, that every neglected plant deteriorates, that every domesticated animal, only by being left to itself, reverts to a lower type; shew him that, if a man neglects his body, he sinks, if not into disease and death, into the sordid and bestial habits of a savage, “like the dehumanised men who are sometimes discovered on desert islands;” shew him that, if he neglects his mind, he sinks towards imbecility, idiocy, madness; that, “if he neglects his conscience, it runs off into lawlessness and vice,”—and this will shake him from his lethargy, if anything will. For now you prove to him that his punishment is not future only, but present; not arbitrary, but natural; not contingent, but inevitable. It has already begun. He has set out on the path which, by the confession of all men, and by a necessity of nature, leads straight to poverty, misery, ruin, and cannot entertain the faintest hope of missing that dismal goal if he still follow the path which leads to it. He is in the grip of an inexorable law, and can only escape from it by

taking shelter under the higher law which holds out its promise of good to those who repent and amend.<sup>1</sup>

The Moral, then, is by no means tame, or impertinent to the present conditions of men. On the contrary it is most pertinent, and needs to be constantly enforced in a world so given to an indolent and uncalculating self-indulgence as ours. But we need not confine ourselves to the Hebrew poet's point of view. As we stand by his side, and look with him over the wall of the once fair garden, now all overgrown with nettles that sting and thorns that tear, we may raise the law of which he speaks to its highest plane, and view it in its more directly spiritual aspect. "Emphatic as is the direct teaching" of this proverb, says Dr. Plumptre, "it may be taken as a parable of something yet deeper. The field and the vineyard are more than the man's earthly possessions. His neglect brings barrenness or desolation in the garden of the soul."

Nor is it in the least difficult to trace the working of this law in "the garden of the soul." Every man who has any knowledge of himself must be aware of two forces at strife within him, the one urging him upward and forward, the other downward and backward; the one inclining him to live for himself, the other disposing him to live for others and for God; the one prompting him to dwell on the lower levels of his being, to pamper and indulge his lower appetencies, and the other nerving him to rise into its higher levels and cultivate its higher impulses and affections. And many of us have long since made our choice between the two, and determined that as for us we would follow the loftier call, and make it our chief aim to live by the highest truth and be faithful to the highest good we

<sup>1</sup> The LXX. seem to have felt the need of some reference, in the Moral, to this higher law; for, at the close of Chap. vi. Verse 11, they append a verse not to be found in the extant copies of the Hebrew, which may be rendered thus: "*But if thou art resolute and untiring, thy harvest shall spring like a fountain, and thy want, like a poor runner, shall abandon the chase.*"

know, at any cost of loss and suffering to that lower nature in us which is for ever craving a present gain and an immediate enjoyment. This, indeed, is the teaching, the duty inculcated, not only by Him "who pleased not himself," but by all our most approved modern teachers—Carlyle and Ruskin, Tennyson and Browning, Kingsley and George Eliot; and we have responded to it, we have accepted this true "doctrine of the Cross." In the language of our Parable, we have ploughed and sown our field; we have planted our vineyard, and built a wall round it to keep it from the incursions of those ill weeds that grow apace, and from the stealthy feet and despoiling teeth of beasts of prey. To us, therefore, there must be a singular pathos in this picture of precisely such a plot as our own laid waste, despoiled, overrun, and an admonition which can hardly fail to come home to us. For we may have reckoned that, with a good start made and so much good work done, we were safe. And yet how can *we* be safe if our neighbour has been defrauded of that which he did as much to win and secure as we have done? How can we reckon on enjoying the peaceful fruits of our piety, if his wall has been broken down, if his vineyard is overgrown with weed and bramble; and if, worst of all, he has been his own despoiler, if it is *his* poverty, *his* want, that has come upon him, and that, not so much by any active vice or open fall from piety as by mere indolence and neglect?

The warning is as grave and penetrating as it is emphatic. It is not enough that we *once* believed and obeyed. It is not enough that we once waged open war against evil, and ardently pursued that which is good. If we have settled down into a quiet and easy enjoyment of our very religion; if we are not watchful and diligent, "resolute and untiring;" if we cannot work in all weathers; if we shrink from every call to *do* something for God and man, or begin to calculate how little we can do, instead of how much; if

we make no sacrifice for the sake of truth and righteousness, or mourn and complain over every sacrifice we are compelled to make; if we cease to strive vigorously, with clear and firm determination, against the evil forces and inclinations by which we are constantly beset; if we no longer care to learn any new truth that may break forth from God's holy Word or from the patient researches of men; if, instead of recognising and rejoicing in any new aspect of duty, any new form of service, we are growing lax and indifferent even in the discharge of duties we once loved,—sluggardliness is beginning to eat into our heart, our faith, our life; the good growths of the soul are beginning to deteriorate and decay, and its evil growths to wax bold and masterful.

How shall we check ourselves in this downward course before the wall is wholly broken down, and the garden of the soul be *all* grown over with thorns? How shall we secure that truth may once more become dear to us, and that we may willingly spend and be spent in the service of righteousness? How shall we rouse ourselves from our lethargy, and become resolute and untiring, that so our harvest may spring like a fountain, and our want, like a poor runner, may abandon the chase? If nothing less will rouse and arrest us, let us remember that, by the very course and constitution of nature, by a law which admits of no exception, mere indolence, mere neglect, merely being quiet and at ease, mere failure to grow and make increase to ourselves in good thoughts, good feeling, good deeds, is to sink toward the evils we most dread, from which we have been redeemed, and which ought not therefore any longer to have power over us. It is to revert to our original and inferior type; and to revert to that will only too surely be the first step toward sinking to a type still lower and more hopeless. A little more sleep, a little more slumber, a little more folding of the hands to rest when they ought to be

lifted up for the labour which is prayer, and our poverty may come on us apace, and our want—the lack and destitution natural and inevitable to our sinking and neglected condition—may spring upon us like an armed man.

S. Cox

### *M. RENAN AND SCRIPTURAL INFALLIBILITY.*

IN the touching and attractive *Recollections of Childhood and Youth*, in which M. Renan has taken the public into his confidence, one, and that perhaps the most important, passage seems to claim some notice in a Magazine intended to assist students of Scripture; I mean the passage in which he sets forth the causes which brought about his separation from the Church which he so deeply loved and to which he clung as long as his conscience permitted him to do so. M. Renan distinctly states (p. 298 of the French edition) that it was not by any of the mysterious doctrines of the Catholic creed, such as the Trinity and the Incarnation, that he was driven to sever his connexion with organized Christianity: "Nothing that might be open to criticism in the policy and the spirit of the Church, whether in the past or in the present, made the least impression upon me. If I could have believed in the truth of Theology and the Bible, none of the doctrines of the Syllabus would have caused me the least trouble. My reasons were entirely philological and critical, and in no sense metaphysical, political, or moral." He then mentions as one of the insuperable difficulties which caused him to break with all the associations and prospects of his early life, the question of the contradictions between the fourth Gospel and the Synoptics; and he gives us to understand that,

while the whole current of his inclinations drew him towards Christianity, and even towards the priesthood (*Je suis un prêtre manqué*—a priest spoiled—is his touching description of himself), he was obliged wearily and unwillingly to turn his steps in the opposite direction, because while orthodoxy<sup>1</sup> bade him to accept without hesitation not only every statement contained in the Scriptures, but even the authorship of the books contained in their traditional titles, the study of the Bible had taught him that such a claim was utterly without foundation. “In a divine book all is true, and, it being impossible that two contradictions should be true at once, there ought to be no contradiction in it. Now the study of the Bible proved to me that this book was no more exempt from contradictions, inadvertencies, and errors, than any other ancient book. It contains fables, legends, traces of quite human composition. It is impossible to maintain that the second part of Isaiah is by Isaiah. The Book of Daniel is an apocrypha composed in 169 or 170 B.C. The attribution of the Pentateuch to Moses cannot be maintained. But one is no Catholic if one diverges on a single one of these points from the orthodox view.”

As regards the personal question, that concerns only M. Renan and the authorities of the Church which he so reluctantly and so honourably left.<sup>2</sup> The brief decree of the Council of Trent on the canonical Scriptures, while it pronounces an anathema on those who do not receive as sacred and canonical, “*libros ipsos integros cum omnibus suis partibus*,” and that in the Vulgate Latin edition, is

<sup>1</sup> p. 292, French edition.

<sup>2</sup> Perhaps the most astonishing feature of the whole case is the indulgent and forbearing treatment which M. Renan met with from his ecclesiastical superiors. On his abandonment of Christianity, as they understood it, they gave him advice and assistance towards his secular studies, and M. Dupanloup, afterwards the celebrated Bishop of Orleans, even offered him pecuniary aid. A less serious aberration from orthodoxy would have been more severely visited at Oxford forty years ago.



yet less stringent than some Protestant confessions. But what is of interest to us as Protestants is the question, How far can criticism go without sapping the foundations of Christian faith? Are we to say, as some still do, that all our hopes and all our faith depend on the infallibility of the Bible, so that if this be shaken nothing remains for us but to go out into the wilderness of Agnosticism? Or may we say with others, that true religion is independent of written documents, and that even if the Bible were reduced to a purely human level, we need not to be the losers, nay, we might find ourselves the gainers in freedom from superstitious reverence for the letter while we gave ourselves up to be led and informed by the Spirit? Must criticism, which on all other subjects is free, whose very essence in other subject-matter is to be untrammelled by *à priori* judgments, approach the Bible with conclusions ready formed, and profess herself the handmaid of dogmatic theology?

There are many who will reply, Criticism may usefully busy itself about the details of Scriptural interpretation; it may within certain limits discuss the age and authorship of the sacred books; it may even throw doubts upon the authenticity of a passage here and there, as the concluding verses of St. Mark, or the heavenly witnesses in St. John: but it must leave untouched the authority of the Bible as a whole, it must accept as an axiom the Inspiration of the Canonical Books. But this is obviously a claim which needs a weighty authority to substantiate it, and such an authority cannot be found in the opinion of an individual, nor even in that of a large number of individuals, however learned and however pious. Nor can it be found in any claim of authority asserted by the Bible itself. Not to insist upon the fact that nowhere does the Bible make any formal claim to Inspiration—the passage 2 Timothy iii. 16, at the utmost refers only to the books of

the old covenant—to base the authority of the Bible on its own assertion would be arguing in a vicious circle from the infallibility of the Bible to its inspiration, and from its inspiration to its infallibility. Clearly, if the Bible is to be exempt from criticism, it must rest upon some authority external to itself which is competent to guarantee its authenticity and authority. If my father or my pastor or the congregation to which I belong places the Bible in my hands as a book possessing unquestionable authority, I may reasonably—nay, I am bound to—ask, From whom did you receive it? If it came to you with such a supernatural sanction as enables you to guarantee it to me, I accept it as soon as I am convinced of your competency and good faith as a witness; but if you received it from another, that only puts the difficulty one stage further off. This need of an external authority has been acknowledged in all ages, and has usually been found in the authority of the Church. The 20th Article of the Church of England, which has been largely adopted in Nonconformist trust deeds and formularies, asserts that the Church is “a witness and keeper of Holy Writ.” The Westminster Confession, indeed, in consequence doubtless of the anxiety of its authors to avoid all assertion of Church authority, declares that “the authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (who is truth itself), the Author thereof; and therefore it is to be received, because it is the Word of God.” But here we have simply the authority of the Westminster divines substituted for that of the Church; if they are competent to declare authoritatively that the Book of Esther, or the Song of Songs, or the Second Epistle of St. Peter is “given by inspiration of God,” *cadit quæstio*: if not, criticism must come in after all. Indeed the same Article afterwards asserts that “our full persuasion of the

infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts." And this is the real alternative; the evidence of the Divine authorship of the Bible is either subjective, consisting in "our full persuasion of the infallible truth and Divine authority thereof," or objective, which can be nothing but, in one form or another, the witness of the Church.

What then is the meaning and what the value, to us Protestants of the nineteenth century, of the witness or the authority of the Church as a guarantee for the authenticity and inspiration of the sacred writings?

What is the meaning of the phrase as used by the Church of Rome is easily ascertained. The Tridentine decree already quoted lays down that the Scriptures and unwritten traditions are to be received as having been dictated by Christ or by the Holy Spirit, and preserved in unbroken succession in the Catholic Church. Indeed, in an uncritical age there was no controversy between the Roman and the Protestant Churches on the question of the Church being an adequate "witness and keeper of Holy Writ;" the only point of difference was the unwritten traditions and the Apocryphal books. Probably the idea vaguely present to the minds of men was something to this effect: that the Apostles, before their company was broken up by death, left to the Church the writings which we now call the Canonical Books of the New Testament, "of whose authority," as the Sixth Article naively puts it, "was never any doubt in the Church;" and that these books the Church has faithfully transmitted to us, to be handed down by us intact to the latest posterity. The Westminster Confession indeed seems to recognize no intermediate stage between the writing of Scripture by its Divine Author and its reception by ourselves. "It pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to

declare that his will unto his Church: and afterwards, for the better preserving and propagating of the truth, . . . *to commit the same wholly unto writing.*" But in our all-questioning age the problem assumes a different and a far more complicated shape. We know, as a matter of fact, that a large number of writings of the same kind with the canonical books was in circulation, and that only gradually and by a kind of survival of the fittest was a selection made of those which should be esteemed authoritative; we know that some of our present canonical writings were among the questioned when the rest had been for some time acknowledged; and we know that the Apocalypse in particular so late as the fourth century was esteemed spurious by the majority of the Churches of Asia Minor. The after decisions of councils were but the acknowledgment and registration of the informal selection which had been slowly and unconsciously made by the Christian instinct of the Church. That such a selection was thus made and ratified is an undoubted historical truth; but if the Church is to be accepted as competent to guarantee to us the canonicity, authority, and immunity from error of the books of the Old and New Testament, so as to place them for ever beyond the reach of critical inquiry, it must be on one of two grounds: either (1) the Church is supernaturally inspired and guarded from all error in the selection of the sacred books, or (2) the Church of the first four centuries possessed certain qualifications which are lacking to us for discriminating between writings authoritative and unauthoritative, inspired and uninspired.

That the Church of Christ is the subject of Divine inspiration will hardly be denied by any one who accepts our Lord's promise, "When the Spirit of truth is come, he will guide you into all the truth:" "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your

remembrance all that I said unto you ;" a promise which fully warrants St. Paul's strong statement, that the Church of the living God is "the pillar and ground of the truth." Upon these and the like words have been built the most varying interpretations. Some have seen in them a declaration that the Church, as represented in a General Council, is infallible in matters of doctrine ; others, that out of the germs of truth deposited by our Lord and the Apostles, the Church was to be supernaturally enabled to develop an elaborate system of Theology : others, that the Apostles were inspired to deliver to the Church without error or imperfection what they had received, and that the Church was commissioned to guard and to transmit their writings. But all such hard and fast interpretations seem like attempts to confine within logical boundaries the free Spirit which bloweth where it listeth. It is not a dead and mechanical, but a living and dynamic inspiration that is promised to the Church ; an inspiration of which the end is to help man not so much to know facts and to discern between canonical and apocryphal books as to know Christ and to discern between good and evil. St. Paul's dictum, "He that is spiritual judgeth all things, yet he himself is judged of no man," probably supplies us with the best notion we can arrive at of the inspiration of the Church ; a dictum of which the negative side is well expressed in the 21st Article, "General Councils . . . (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) may err, and sometimes have erred, even in things pertaining unto God." In proportion as God's Spirit dwells in any man or assembly or Church, will there be present a delicate spiritual instinct, a critical or judging power, which will lay hold of and appropriate, not by any formal process, but by a special spiritual sense, whatever is of God, and will reject whatever is not of God. And it is in accordance

with this principle that the earliest testimonies to the New Testament Scriptures in Christian writers are found for the most part in the form, not of direct appeals to their authority, but of partial quotation or (still more frequently) of allusion, such as to make it abundantly clear that the writer's mind is saturated with the teaching of Christ and his Apostles, while at the same time the actual words of the canonical books, as they have come down to us, are by no means scrupulously adhered to.

It is confessedly difficult to construct a satisfactory proof of the authenticity of the canonical books on strictly scientific grounds. Dr. Westcott informs us that the canon was generally recognized at the close of the second century. But this allows from 100 to nearly 150 years, during which the Christian literature was as it were in the cauldron, gradually eliminating foreign elements, and taking the final shape and proportion in which it was to become fixed. What losses, what errors, what interpolations, what forgeries even, might take place in that interval it is difficult for us to conceive, familiar as we are with the rapidity and certainty of the printing press, with the wide publicity and intercourse rendered possible to our generation by the railway and cheap post, and with the critical habits which our literary classes have gained by a wide study of ancient and modern literature. The question therefore is, not what is the result which we find existing when something resembling the present canon emerges at the end of the second century; but by what process, whether of inspired selection, or of critical investigation, or of historical enquiry, the result was arrived at. And to this question no precise or definitive answer can be given. The life of the first age of Christianity, like that of the catacombs which are at once its most impressive monument and its truest symbol, was an underground life; it was the leaven working secretly; we see it when it has worked its way to the

surface, but its processes are for the most part invisible to us. One thing is certain ; it was not a critical age ; it was not an age that possessed any adequate tests of the authenticity of documents ; it was an age in which apocryphal writings easily gained at least a temporary currency. But it was an age of fresh and simple religious instincts, an age therefore which would judge, not by intellectual, but by spiritual tests ; an age whose faith would stand not in the wisdom of men, but in the power of God. And such an age, while it might be very incompetent to test documents by literary canons, would be able to apply what we may call spiritual tests with an instinctive delicacy which would enable it to fix upon and to guarantee such writings as approved themselves to the Christian consciousness.

When therefore we profess to accept the Canonical Books of the New Testament on the guarantee of the Church, we do so in two senses : first, that historical evidence shews that these books have as a matter of fact held a quite unique position of authority in the Church as far back as we can trace Christian literature ; and, secondly, that this authority is based on the informal but very real and weighty sentence of the earliest Christian society, that these writings and no others are the true expression of Christian doctrine, as it was first delivered by the Apostles and Evangelists. It remains to enquire how far this guarantee avails to protect the canonical books from all criticism, and in what sense and to what extent it constitutes them the sole and all-sufficient rule of faith and conduct.

In the first place, it clearly does not extend to the authorship of the books. In deciding the question, Was the Epistle to the Hebrews written by St. Paul ? we may legitimately ask at what period and by what Churches do we find the Pauline authorship held ? At what period and by what Churches do we find it denied ? But we shall

not be justified in saying that the question is closed by any amount of evidence of early opinion in its favour. Even the authorship of the Epistles to the Corinthians, unquestionable as it is, must rest rather on internal evidence than on any consensus of patristic authorities. If a given book is ascribed to a particular author by a writer (say) of the second century, this only raises the question, What special means had this writer of knowing or ascertaining the authorship of this book? Unless we are prepared to concede to the primitive Church either a Divine inspiration which made men independent of ordinary means for forming a judgment, or an acuteness of critical discernment of which there is no evidence in their writings, we cannot refuse to submit the authorship of the Gospels and Epistles of the New Testament to the same tests that we should apply to the Annals of Tacitus or the Letters of Pliny. Nor is there any reason why devout Christian people should dread the result of such enquiry. No one reads the Epistle to the Hebrews with less edification because the Pauline authorship is almost universally given up; and even supposing (a much stronger case) that criticism should forbid us to assert with certainty (and further than this we cannot conceive its going) the Johannine authorship of the Gospel according to St. John, yet even in this extreme case we could not cease to find in it the words which are spirit and which are life. Nothing but<sup>1</sup> tradition warrants us in ascribing the first two Gospels to St. Matthew and St. Mark; yet we do not therefore hesitate to accept the Sermon on the Mount or the Parable of the Sower; and though the fourth Gospel comes to us with something of a personal claim to the authorship, yet practically we accept it not altogether on the authority of an individual Apostle,

<sup>1</sup> M. Godet indeed presents some strong circumstantial evidence in favour of the tradition; but it is on tradition, in the first instance, that the authorship rests.



but rather on the authority of the universal Church, which has never ceased to find in it, even more perhaps than in the other Gospels, "the words of eternal life."

And the same principle which we have applied to the authorship holds good no less with regard to the text of the sacred books. In days when men's minds were fettered by the now exploded theory of Verbal Inspiration, textual criticism was impossible, for it would have suggested the fatal doubt whether we possess the actual words which were dictated to the sacred writers. But when we understand that both the ascertaining the genuine text and the determining the true authorship of the canonical books depends not on ecclesiastical authority but on careful and candid investigation, we perceive that here too the appeal lies not to any formal decision of the Church stereotyping for all time a particular text as authoritative, but to that science of textual criticism which, by investigating and comparing and classifying texts, slowly and painfully builds up a *textus receptus*, not indeed claiming to be absolutely final, nor professing to be verbally and literally correct, but still approaching as nearly as may be to a reproduction of the original as written or dictated by Evangelists or Apostles. Nor shall we derive less spiritual nourishment and edification from the Scriptures, when we regard them not as the direct utterance of the Most High, but as the report,<sup>1</sup> delivered to us with more or less of imperfection by "chosen witnesses," of the life which was manifested and which they had seen.

But, it will be said, if you thus reduce the Scriptures from an infallible authority to a human record of a Divine Life and of its workings, from the very Voice of God to its echo as caught and repeated, imperfectly perhaps, by men, what becomes of Scripture as a rule of faith? Can we any

<sup>1</sup> "Not a revelation, but a history of a revelation."—Munger, *Freedom of Faith*, p. 18.

longer appeal with the same absolute confidence to the sacred books, and say, This or that doctrine is declared in Scripture, therefore it is infallibly true? To this question it might be enough to reply by another: To what has the infallible authority of Scripture led us hitherto? Men have agreed that whatever is revealed in Scripture is true; but where is the agreement as to what is revealed in Scripture? Nay, has not the very life of Scripture been distilled out of it by the process of reducing its living truths to dead formulas? Take even so admirable a book as Bishop Pearson on the Creed; who is there nowadays, however he may assent to the writer's conclusions, who does not see in the marshalling of texts, from Old and New Testament alike, to prove each article, a perversion of Scripture from a living literature into a dead text-book of Theology? But not to insist upon this, the true answer to the question above suggested is, that Scripture remains the rule of faith in a higher sense than before, for that if by giving up the appeal to the letter we lose some of the technicalities of theology, we shall gain from the living spirit which pervades the Scriptures a truer insight into those deep things of God which are certainly not expressed in theological dogmas, but "are revealed to us," in our measure, as to Apostles of old in theirs, "by his Spirit."

"In a divine book," says M. Renan, "all is true." Scripture doubtless is a divine book, for it was given—*πολυμερῶς καὶ πολυτρόπως*—in many portions, and in many manners—by inspiration of God; but it is also a most human book, for God breathed his inspiration into earthen vessels, and we can see the divine thoughts often struggling to find expression in the imperfections of human language and expressions and ideas. Who can fail to recognize a divine inspiration in the Psalms? And yet who does not recognize in them also much that is human, something even that is cruel and vindictive? It is true that even

in Psalms like the 137th we may learn the lesson of a righteous intolerance of evil; yet we are not honouring God by ascribing to Him such expressions as "Happy shall he be that rewardeth thee as thou hast served us." The sixteenth century discovered that God's truth did not rest on an infallible Church; the nineteenth has discovered or is discovering that it does not rest on an infallible Book. In the one case as in the other there may possibly be some inevitable loosening of belief, some drifting away from old moorings into unknown seas; but it cannot be doubted that as before so now again the letter will be replaced by the spirit, and a more genuine and living faith will spring from temporary unsettlement and perplexity. Scripture may cease to be the Rule of Faith in the sense of a store from which theologians may pick out doctrines like the pieces of a puzzle and fit them together into a harmonious whole; it will be the Rule of Faith in a far higher sense when men, believing in God as the Father of Spirits, turn to it as the foreshadowing and the record of his revelation of Himself in Christ. Definitions of Inspiration will not be needed when it is felt that the Revelation of God, like his kingdom, is not in word but in power; old objections to the Bible will lose their force when it is understood that religion does not stand or fall with this or that theory of Scriptural infallibility, and that the testimony of Scripture is addressed primarily "not to them that believe not, but to them that believe."<sup>1</sup> Much of the apologetic literature by which the authority of Scripture has been defended in the past will probably be superseded; but the Bible will be not less but more dear to devout Christians when they are no longer haunted by misgivings as to the ground of its

<sup>1</sup> See this point well brought out in the Rev. J. M. Wilson's admirable *Lectures on the Theory of Inspiration*, delivered at Bristol, and published by the Society for Promoting Christian Knowledge. It may be well to state that the present article was written thus far before the publication of those Lectures.

claim upon their acceptance, and when belief in the Inspiration of the Bible is no longer the antecedent condition but the consequence of belief in Christ.

St. Luke speaks of the work of contemporary writers, and by implication of his own, as "a declaration of those things which are most surely believed among us." It is then as a formal statement of the belief already existing in the Church, a statement confirmed by his testimony as an eye-witness, and not as a communication from without, that the Evangelist introduces his work to the believers for whom it was written. And this is probably the idea intended to be conveyed by a sentence which formed one of the articles of accusation against Dr. Rowland Williams in the famous "Essays and Reviews" case, now more than twenty years ago, "The Bible is, before all things, the written voice of the congregation." At that time probably such a statement was shocking or unintelligible to most persons; but it is the same idea which we find more clearly expressed in Mr. Wilson's lecture above alluded to: "The belief in inspiration is not the portal by which you enter the temple; it is the atmosphere you breathe when you have entered." It is useless to speculate on what M. Renan's position might have been if he had not been brought up in the "believe all or nothing" system of the Roman Church; he says himself that he used often to wish that he had been born and educated a Protestant; but there are many minds as naturally Christian as his which may yet be saved from agnosticism or negation by learning that they may be Christians without holding any theory of Scripture infallibility, and that he who is drawn to love Christ by the love wherewith He has loved us holds a far higher place in the kingdom of heaven than he who has given an intellectual adhesion to Christianity on the authority of an infallible Church or an infallible Bible.

R. E. BARTLETT.

## *THE STONE AND THE ROCK.<sup>1</sup>*

ST. MATTHEW xvi. 13-19.

WHEN the constables were sent to apprehend Jesus, they were themselves apprehended, fairly taken captive by his speech, and they came back, saying, "Never man spake like this man." It was true. Jesus spake with an authority the scribes did not possess. He was wisdom, truth, justice, equity, in one. There was a broadness, too, about his words. Whatever there might be about the speech of Peter, there was no flavour of a Galilean dialect, nothing local or provincial, in the speech of the Son of Man. He spake for all times, and for all climes. Nor were his words the cold reflections and repetitions of an earlier age; the truth as it came from his lips was sunlight, clear and first-hand, not moonlight nor lamplight. Then, too, there was a profound depth about the words of Jesus. He spake in parables, often in enigmas; hiding within the outer superficial meaning, some deeper meaning of his own, so that the literalists of his day were constantly misinterpreting Him. They touched the sparkling surface with their thought, as a sea-gull tips its wing in the wave; but, like the sea-bird, they were all unconscious of the depths that lay beneath; deeps where leviathan may play, and which our thought vainly seeks to fathom.

The passage before us is one of these enigmatic sayings of our Lord. It is the passage of the Rock; which, like another "Rock," stands at a place where two seas meet, facing opposite currents; and which, too, has been completely honeycombed by the transverse lines and parallels

<sup>1</sup> Singularly enough, both the following articles reached me in the same week. Based on the same view of the passage of which they treat, they nevertheless complement each other in a curious way, the one supplying exactly what the other lacks; and I have therefore thought it well to print both in the same Number.—EDITOR.

of its would-be defenders. Measuring from our base-line of historical facts, and intercepting the sunlight that plays around it, let us take the bearings of this great Rock, and see whether it be a kind of no-man's-land, some neutral zone open to all, whether it belongs to the apostle Peter, or to Peter's Lord and Christ.

It was in "the coasts of Cæsarea Philippi," whatever that vague expression may mean. Jesus cared little as to what men thought or said of Him. He moved on calmly, steadily, "amid the fierce light that beat" upon Him, nor could either threats or hosannahs divert Him from his chosen path. Now, however, He breaks his life-long rule, and throws up a tentative question, that He may see the drift and eddies of popular rumour: "Whom do men say that I, the Son of man, am?" This question, however, was simply a forerunner, or an outrider, for another. He wishes to draw from their lips their personal confession and declaration, that He may see how far they have advanced. He wishes to mark the high-water line of their growing faith, and so asks: "But whom say *ye* that I am?" Peter, the sharp speaker, replies at once, while the rest are thinking: "Thou art the Christ, the Son of the living God." Jesus answers with a benediction; and taking up the words "Son of the living God," He says that this new truth has dawned upon Peter's soul not in a natural kind of way; it has not come of any worldly wisdom or carnal knowledge; it is an apocalypse, given him of "My Father which is in heaven." Then, still speaking in Peter's key-tone (*οὕτως εἶπεν*), He adds, "And I also say unto thee that thou art Peter," repeating the surname He had given him at one of the earlier interviews. So far there is no difficulty; but the next clause has been for centuries the arena of hot logomachies, loud with the din of party shibboleths, "Upon this rock will I build my church."

Grouping together minor differences, there are three

modes of interpretation, which we may characterize as the Romanesque, the Protestant, and the Christian—using this word in its etymological, and not in its acquired, meaning. The Romanesque, or Simonian, school take the words in their bald literalness, referring them at once to their patron apostle, Peter, in his own person; and afterwards, by their laws of spiritual entail, to his successor, the so-called Vicar Apostolic. The Protestant school, driven from this interpretation by the assumptions and errors to which it naturally gave rise, and yet clinging to a Petrine solution of the problem, affirm that this foundation-rock is not Peter, in his own person, pre-eminence, and authority, but the *faith* of Peter, or the *confession* he was enabled to make. Or they interpret the metaphor as referring to the part Peter took in the founding of the Church at the Pentecost, and to the ingathering of the first Gentiles at Cæsarea. But to say that the Church of to-day is built on the faith of Peter, is building a pyramid on its apex surely; for Peter's faith as yet was sand, not rock, loose, inchoate. It disappeared entirely on the dark night of the betrayal; and never before the Ascension did Peter reach those sublime heights of faith which the feet of Thomas had reached at one exultant bound as he cried, "My Lord and my God!" Nor can any more be said of Peter's confession, "Thou art the Christ;" for where was this confession when he swore he did not know the man? It stands neutralized, reduced to zero, by his repeated denials. It was indeed a great truth to which he gave utterance, a fundamental truth, on which all the teaching of the Church was, and is, based, the Sonship, the Divinity of Christ; but between a truth and a chance declaration of that truth, there is a vast difference. It is true that the name of Peter is prominent in the earlier pages of the Acts of the Apostles. He was, doubtless, the foremost speaker at the Pentecost, as he was the first to bring in the wave-sheaf of the Gentile world; but, as a

matter of fact, the Church already existed, not simply as a Divine thought and purpose, but as an actual realization. The twelve Apostles, called out and chosen as well as "sent," were its twelve foundation-stones, and the rapid ingathering of post-Pentecostal times was simply an adding to the already-formed Church.

If the Protestant view is somewhat forced and misty, scarcely in harmony with the spirit of a true exegesis, the Romanesque is just as foreign to the logic of facts. Nothing would be easier than to shew that the apostle Peter enjoyed no singular pre-eminence, such as their interpretation demands. It is true that to Peter were given "the keys of the kingdom," whatever that may mean; but these "keys" were given also to the other Apostles.<sup>1</sup> It is true that the Lord "appeared to Simon," giving to him, by himself, one of those early Resurrection appearances; but this high honour Peter shares with the Magdalene. It is true that he opened the door of the Church to Cornelius and his Gentile household: but it is also true that as the Apostle of the Gentiles he steps aside, to make way for his "beloved brother Paul." It is true that he was the chief speaker at the Pentecost, and that he was one of the three who "seemed to be pillars" of the Church at Jerusalem; but it is equally true that James, and not Peter, was the presiding officer in that mother-church; while, later, the name of Peter almost disappears from the sacred narrative, making way for that other Apostle, who, last in time, became first in influence. However the words of Christ may be interpreted now by that section of the Church which is more Roman than Catholic, it is evident that they were not so understood by those who heard them. It was an after-thought; and one of those cases, too, where the thought is fathered by the wish, the dream. Indeed more has been made of the surname Peter, than perhaps the facts of the

<sup>1</sup> Matt. xviii. 18.



case warrant. The *πέτρος* and the *πέτρα* are not synonyms, though they have often been regarded as such. The *πέτρα* is the *living* rock, if we may use that expression, the unbroken rock that lifts itself up in some tall cliff or mountain; the *πέτρος* is a diminutive, a loose, detached piece of rock, a fragment. This was the surname given to Simon, at the same time as James and John were called Boanerges, or sons of thunder. What the special appropriateness might be in giving the name to Simon we cannot say; but the very name, instead of being suggestive of strength, is suggestive of the weakness that results from separation. Instead of massiveness, solidity, it speaks rather of instability, off-handedness, by-himself-ness, the very characteristics that appear again and again, as he essays to walk on the sea, or as he plunges headlong into the water to go to Jesus. But whatever the name may signify—and it would mean more to the disciples than to us—even that was not his common name. It grew upon him gradually; Simon—Simon Peter—Peter, being its successive developments. That Peter was not the recognized name up to the Resurrection or Ascension days, is evident; for when the Emmaus travellers return to Jerusalem, their new wonder is met by another, how “the Lord hath appeared to Simon;” and when the risen Christ hails the disappointed fishermen, and invites them to breakfast around his beach-fire, this was the lead with which He sounded the depths of a great, but hitherto unstable, soul—“Simon, Simon, Simon, . . . lovest thou me?”<sup>1</sup> The angel,<sup>2</sup> and the after ages, may call him “Peter;” but to Christ he is still, as at the first, “Simon.”

Again, we must not overlook the fact that Peter himself did not understand the *πέτρα* as applying to himself. He was naturally quick, mobile, a front-man; and to these qualities is owing very much of his prominence and for-

<sup>1</sup> Only once does Jesus address him as “Peter” (Luke xxii. 34).

<sup>2</sup> Mark xvi. 7.

wardness—if we may use that word in a good sense. But nowhere, either in his actions or in his writings, can we find any trace of those presumptions and assumptions which naturally would have shewn themselves had Peter attributed to himself the strange metaphor of the Lord. But he claims no supremacy. He assumes no *ex cathedra* tones of speech. He is content to be one-twelfth of the apostleship, or one-thirteenth, as it became afterwards. Nay, instead of making use of the *πέτρα* as his password to pre-eminence and authority, setting himself first, he is but *primus inter pares*; and scarcely that, for the premiership comes to James; Peter is the Speaker, not the Ruler. Neither can we find any trace or shadow of the *πέτρα* in his addresses or letters. His memory was very tenacious of words. They fell into his heart as in a matrix, becoming a kind of stereotype, to reappear, after the lapse of years, in his own speech. We find the *σκηνή* of the Holy Mount reappearing in his epistle as the *σκήνωμα*, or “tabernacle” of his flesh; while the new word of the celestials, the *ἐξοδος*, Peter refers to his own decease (2 Pet. i. 15). But he does not play upon the *πέτρα* fondly, as a word peculiarly his own. He only makes use of it once, and then he does not apply it to himself; his “Rock,” though now it be a “rock of offence,” is Christ (1 Pet. ii. 8).

If then both the Protestant and the Romanesque interpretations fail to explain these enigmatical words; leading, on the one hand, to confusion of thought, and, on the other, to serious practical errors, let us see if the third mode will not make all clear and simple. In the problem before us, let the unknown quantity *πέτρα*=Christ, and the solution is found at once; all objections are met and contradictions harmonized.

We cannot, perhaps, lay much stress on the terminal differences of the two words, *πέτρος* and *πέτρα*, since it is an open question whether Christ spake in Greek or in

Aramaic. All we can do here is to claim for our interpretation the "benefit of the doubt." Let us suppose that He spoke in the Greek language—which is at any rate a possibility, if not a probability—and then we have two cognate, but not synonymous, words, indicating a difference at the same time as they mark a similarity; just as "light" and "lightning" are two correlated, but widely different things. It is true it is only the difference of an affix, but then the affix is the helm of the word, giving it its direction, its peculiar meaning; and if the two affixes do not prove that there are two objective points, they certainly indicate it. They lead out our mind in divers ways, so that if the *πέρπος* is applied to Peter, the *πέρπα* should look to something, or some one else; while the demonstrative *ταύτη* (this) brings the mind forward, nearer to the Speaker.

It may be said that this mode of interpretation makes Jesus speak in sentences obscure and involved, putting into his words double meanings, unworthy of Him who dealt in eternal verities. But not so. The words of Jesus were never misleading, though very often they were misunderstood. The fact was, they were too clear and too deep, and so even the disciples mistook them. They grasped at the shadow that was playing on the surface, and altogether failed to lay hold of the deep thought that was hiding there. So between his meaning and theirs there was often a wide difference and distance. They read things from their lower level; they did not allow for the Divine elevations, and so could not follow those wide-sweeping parables of Divine thought. Hence their frequent mistakes and uncertainties, and those private questionings when they asked that the parable might be explained, and the problem solved. In this case, however, they did not misunderstand their Lord's true meaning. No jealousies were awoken against Peter because of undue favouritism, for the simple reason that they did not understand the "foundation-rock"

as applied to him. There might have been something in the tone of the voice, which the written words fail to give us, some peculiar inflection (and how the meaning of a sentence may be completely changed by the inflection!) or there might have been some Divine emphasis laid upon the *ταύτη*, "*this Rock.*" At any rate the disciples understood perfectly its meaning, even without the gesture that Stier lays down as a necessity.<sup>1</sup>

But let us interpret these words by other words of Christ, measuring them from a given base-line whose bearings are accurately determined. In St. John (Chap. ii.) we have the account of the cleansing of the temple at the feast of the passover. The tables of the money-changers are overturned; the oxen, sheep, and doves are driven, or hastily carried, out; while the grasping traders fly and quail before the avenging scourge as if it were a quiver of lightnings, rather than a handful of small cords. The spectators look on with wonder and surprise, that one man, and he the gentle and unostentatious Galilean, should create all this excitement, and awake all this fear; and coming up to Him they ask, "What sign shewest thou unto us, seeing that thou doest these things?" Jesus replies calmly—for the storm of indignation has subsided rapidly as it arose—"Destroy this temple, and in three days I will raise it up." Singular words! They are still within the temple, treading its sacred courts. Its marble walls tower high around and above them; hard by them is the altar whose fire is never quenched, while close upon them presses a line of excited questioning priests. Amid such surroundings He utters words which are sure to be misunderstood, and which will never be forgotten or forgiven. "Destroy this temple," says Jesus; and of course their thought flies to this magni-

<sup>1</sup> "In order to take from the *ταύτη* the necessary reference to what goes before, Christ must suddenly have pointed to Himself with his finger!"—*Words of the Lord Jesus.*

cent structure, *their* temple, which they daily enwreath with curling clouds of incense and ascending psalms; *their* temple, which to their minds and hearts was the jewelled pivot around which the world revolved. But Jesus speaks not of this. "This temple" is not the temple of their thoughts. It is something nearer to Him than that. It is "this temple" of his own flesh, the temple which in their insane frenzy they will shortly destroy, razing it to the ground, and covering with the stone of Joseph's sepulchre. Here, then, we find a key which will unlock that other enigma, for the parallel is complete. The *τούτων ναὸν*=*ταύτῃ πέτρα*; and when He says, "Upon *this* rock will I build my church," He calls away their mind from the more remote, to the nearer, object; from the shadow to the substance; and He proclaims a truth which bears the signature of all the Scriptures, and of all the ages, that Jesus Christ, in his own person, is the Church's foundation; the "Rock" from which the Church in the wilderness drank, and against which the gates and powers of hell shall all dash in vain.

HENRY BURTON.

Innumerable and most bitter are the controversies which have been waged round these words—controversies which could never have arisen had the Church but mastered that first rudiment of Biblical Science which bids men read the Scriptures, not in the letter that killeth, but in the spirit that giveth life. Even from a literal and exegetical point of view, it is easy, I think, to disprove the assumption on which the Roman Church bases its claim to primacy and authority; for the words on which she mainly grounds that claim can hardly mean anything else or more than, "Thou art *petros*, a stone, a detached piece of the *petra*, or living and massive rock, on which I will build my church." In fine, what the words, reasonably and fairly interpreted,

mean is, that *Christ Himself*, as the Son of the Living God, is the Rock, or Foundation, other than which no man can lay ; and that Simon Peter, by recognizing Him as the Son of the Living God, proved Himself to be a living Stone of that living Rock,—in other words, a partaker in the nature and spirit of Christ.

But why should we strive about letter and word? We have only to rise from this lower sphere of minute criticism and literal interpretation, to a height from which we can take in the general spirit of our Lord's teaching as interpreted by his other sayings and by the providence of God, in order to see how little ground there is for the arrogant pretensions and interminable controversies which have been based on this passage. We need not climb very high nor look very far to ascertain, first of all, that, as matter of fact, the shaping and controlling mind in the history of the whole Western Church has been that of St. Paul, and not that of St. Peter ; or to discover, secondly, that the very promise here made to Cephas was afterward made to the whole body of Christian disciples ; that, to them also, Christ gave authority to bind and to loose (Matt. xviii. 18) : while we have only to turn to an Epistle written by St. Peter himself (1 Pet. ii. 4, 5) in order to learn how *he* read and applied the promise, not limiting it to himself alone or to his brother-apostles, but extending it to all who should afterward share his faith in Jesus Christ as the Son of the living God ; for in this Epistle he says of *all* who came to Christ as to the living Stone, disallowed indeed of men, but elect and precious with God, that *they* thereby became living stones, and are built up into a spiritual house, for a holy priesthood, in which there may be offered up the spiritual sacrifices that are alone acceptable to God.

If, then, we wanted arguments against those who claim an infallible authority over our faith, and who base imposing priestly pretensions on a very questionable succession

to the position and gifts of the Apostles, *these* surely are the arguments which would most commend themselves to reasonable and fair-minded men, and not the arguments which depend on verbal ingenuities or dubious interpretations; for, by these arguments, we deny the ecclesiastical primacy of one of the Apostles only by asserting the spiritual primacy of all the Apostles, and refute the pretensions of a priestly caste only by affirming the spiritual priesthood, the right to offer spiritual sacrifices, of all who accept Christ as the one Mediator between God and man.

But, if we are wise, we shall be far more eagerly set to find what blessings Christ has conferred on *us* in these gracious words than to turn them to any polemical use. It will give us a deeper joy to learn what ground we have for believing that what He promised to Peter He has done for us, than to gain any logical victory or to silence any opponent. And we have this ground in the two facts to which I have already referred: (1) That our Lord Himself gave to all who follow Him the very authority which He conferred on St. Peter; and (2) That St. Peter himself applies the promise, made first to him, to all who have tasted that the Lord is gracious, to all who are being saved by Him according to the will of God.

Without further preface, then, without entering on any detailed exposition of a passage which is full of charm and happy suggestion, let us take the promise of Christ in its broad spiritual sense, take it as made to *us*, and learn from it how much we owe to Him.

Whatever else it may teach, it undoubtedly teaches this: that, when Christ came and dwelt among us, He came to found an *ecclesia*, *i.e.* a congregation which should also be a community—not a mere fortuitous concourse of persons, nor simply a society of men having some taste or pursuit in common, but a society of kinsmen, a confraternity of kindred souls, animated by one spirit and sharing a common

life. To this confraternity, or church, all were to be welcome, to this communion all belong, who believe in a “*living* God;” not a God who once made the world perhaps, but long since retired from it or abandoned it to its own devices; not a God who once shewed Himself to men, but no longer walks with them or cares for them; but a God who sustains the world He made, and who now manifests Himself to us in the Person of Christ, and in the ministry of his Spirit, as He could never before manifest Himself to the sons of men. All who, like Peter, recognize in Christ the Son of the living God, all who heartily believe Him to be the supreme and constant revelation of the Divine Righteousness and Love, are members of the ecclesia which Christ came to found on the living and everlasting Rock.

For such a faith in God and in his Son *proves* Him to be a living God. It does not spring from “flesh and blood,” *i.e.* from human teaching and impulse—“flesh and blood,” being a Jewish synonym for all in man that makes him less than spirit; but, like all our deepest intuitions and purest emotions, it comes from God, the Father of our spirits, and shews that He is even now at work upon us and within us. This faith, this saving faith, may indeed come to us through human teaching and influence; but in the last resort, it comes straight from God Himself, to whom we owe both the revelation which commands our belief, and the human ministries through which it reaches us; to whom we owe no less the power to grasp that revelation and the impulse which effectually moves us to commit ourselves to it. It is *He* who made us what we are, He who taught us what we know; and it is He who impels us to the adventure by which we cast ourselves on the unseen and eternal truths which can alone redeem us from our self-imposed bondage to the things which are seen and temporal. By this living faith we become one with Christ, living



stones in the living Rock, integral parts in the vital structure of that Church which He came to build up, and still continues to build up, on a foundation which can never be moved.

To *us*, then, to each one of us, if indeed we are members of the body or Church of Christ, there comes this word of grace, so full of consolation and promise. What, for example, can more happily confirm our hearts, or lend more strength and courage to our hopes, than the assurance with which our Promise opens, that "the gates of Hades" shall never prevail against the Church in which our spirits have found their home and refuge. Sooner or later all things else succumb to the powers of change, decay, death, and sink into the world of shadows. The customs of men, their thoughts, their creeds, their institutions and politics, the kingdoms they have founded, all pass away. Life itself draws to an end, and the very world which we inhabit is to be no more. Well, therefore, may we conceive of these powers of change and death as a vast and irresistible autocracy, entrenched in an impregnable fortress, from whose "gates" they sally forth to seize and destroy all that we hold dear, threatening and seeming to imperil the very Church itself. Which of us does not so conceive of them at times, and fear lest even the creed which Christ has taught us, and the kingdom which He has founded, should share the fate of all other societies and creeds? Whether we mark the growing scepticism or indifference of the age, stealthily undermining the forms of thought once most surely believed and the moral habits once most fondly cherished among us, or consider the narrow dogmas and gross superstitions which still obtain in many sections of the Church itself, and so contract and degrade it that, instead of being the natural home of every free and generous spirit, it dreads the very name of Reason and prefers a self-imposed bondage to its native liberty, we are alike tempted

to doubt whether even the faith and fellowship of Christ may not one day fall before the powers of Change and Death. The progress of science breeds fear in the hearts of some, though in itself science is a handmaid of Religion. The growing power of the world, and its subtle influence on the hearts of the very servants and friends of Christ, breed fear in others, though the world is but the field in which the Church is to labour and to conquer. The errors and defects in the creed and spirit of the Church itself breed fear in the hearts of still others, who forget that the living Christ is still incarnate in his Church, and is gradually redeeming it from all error and defects. Insomuch that many profess either to have found, or to be waiting for, a faith of larger and more generous scope than that of Christ, and a principle of spiritual organization and fellowship better adapted to the condition and wants of men ; while many more are in a strait betwixt two, and, if they hope that the faith and fellowship of Christ may prove to be immortal, nevertheless doubt whether even these may not be outworn and cast aside as the world grows wiser.

To us, therefore, if we have any real faith in Christ and his Word, it cannot but be good tidings of great joy to learn that He Himself foresaw the very conflict in which we are engaged, foresaw also that the ultimate victory would rest with us ; and bids us take new heart for the strife from his own most gracious words. Let the gates of Hades lift themselves never so proudly against us, and whatever the doubts and apprehensions with which they inspire us, they are not to prevail against us. The Christian faith is *not* to be superseded as the world grows wiser ; the Christian fellowship is *not* to succumb to the powers of change and death. They are to outlive all changes, outface all perils. They are to pass through death itself unharmed, untouched. They are to be our stay and joy in the world beyond the grave. And in so far as we cherish

this hope, and live and walk in its light, we are helping to build up a Church which can never fail or die, let who will rise up against it. Its stability, its victory, is assured; and all that remains for us to determine is whether or not we will share in the triumph of that great victory.

Yet even this is only part of the good tidings. For our promise—the promise made to Peter, and which Peter himself passes on to us—goes on to assure us that, if we believe in Christ and in that revelation of the living God which He came to be and to give, He has placed in our hands the power of the keys—the keys not of *heaven*, but of “*the kingdom of heaven*,” i.e. of heaven on earth, of the Church, of that sacred and happy fellowship in which men catch and breathe a heavenly spirit, a spirit of righteousness and peace and love.

Every Jewish scribe, when duly trained and authorized to teach his brethren, received from his tutors and superiors a key, to symbolize the knowledge of the Divine Will which he possessed and was about to dedicate to the service of his brethren; many of them either carried a key at their girdle, or had it woven into their robe, as an open sign of the profession to which they had been set apart. There can be no doubt, therefore, that when our Lord put “the keys of the kingdom of heaven” into the hands of his disciples, they would understand that they were to become *scribes* in his kingdom, teachers of the truth, expounders of the law, they had learned from Him, witnesses and exemplars of the life they had seen Him live. And it is precisely in this sense that the promise is made, that the keys are given, to us. *We* are to teach, we have authority to teach, what we know of the truth as it is in Jesus; and thus we are both to open the gates of his kingdom to our less-instructed neighbours, and to invite them into it. The keys entrusted to us are many—keys of righteousness and charity, i.e. keys of kindness and good

living, as well as keys of wisdom and knowledge. By our daily conduct, and by the spirit of our whole conduct, no less than by our words, we are saying to our fellows, "*This*, so far as we understand Him, is how Christ would have men live; you have only to live *so*, and *you* will be in his kingdom, under his rule and benediction." By our good words, and our good works, we are to constitute ourselves door-keepers in the House of the Lord, and to open the doors to all who would enter in.

That this power to teach men what we know of Christ, and to lead them into his service, is the true "power of the keys" is evident from the words which follow: "And whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven"; words which were afterward spoken—not to all the Apostles only, but—to every member of his Church, to all the disciples (Matt. xviii. 17, 18). For here again our Lord is using a Jewish formula, referring to a Jewish practice. In the language of the Jewish schools "to bind" and "to loose" meant to prohibit and to permit, to determine what was wrong and must not be done, and what was right and ought to be done. Rabbi Shammai, for example, *bound* all heathen learning, *i.e.* he forbade his disciples to acquire it, declared what we should call "classical studies" to be wrong; while Rabbi Hillel *loosed* these studies—declared them to be right, that is, and encouraged his disciples to take them up. In addressing this promise to his first disciples, therefore, Christ meant to say that, humble and unlearned as they were, yet, in virtue of the new spiritual life and insight which He had conferred upon them, they should become "masters of sentences," and their decisions as to what was right and what wrong, should carry no less authority than they had once attached to the decisions of their rabbis and scribes.

As addressed to us, the promise cannot mean less than

this: that, besides being called by our faith in Christ to teach the general truths we have learned from Him, we are also authorized to make those practical applications of truth to the conditions and needs of the hour by which the moral life and tone of men will be raised and purified. Just as the primitive disciples pronounced a thousand Gentile customs, which the Jews thought sinful, to be innocent or laudable, and a thousand acts of both Jews and Pagans to be sinful, which they had thought to be virtuous or indifferent, so we, their successors, have received authority from Christ to apply the general principles of his kingdom to every department and every detail of human life. And just as what they bound on earth was bound in heaven, and what they loosed on earth was loosed in heaven; just that is, as most of their decisions about the right and wrong of human life, and duty were proved to be true decisions, were ratified and proved to be true by the course of history and the providence of God, so we may also say that the decisions of the modern Church, the practical applications of the truth of Christ to modern conditions and needs, have in like manner been ratified and approved by God and man. It is our decisions, and those of our immediate fathers, which have abolished slavery, raised the status of woman, secured the education of children, advanced the cause of temperance, thrift, industry, promoted the growth of freedom and the fraternity of men and nations. In these and similar decisions we and they have applied the general teaching of Christ to the social and moral conditions of men, bringing out new bearings of familiar principles on human conduct and duty, and so proving ourselves to be scribes instructed in the kingdom of heaven. And who can doubt that what we have thus bound or forbidden on earth has also been bound in heaven, or that what we have thus loosed or sanctioned on earth has also been loosed in heaven?

How much, then, do we owe to Christ, if we believe in Him as the Son of the Living God, and have taken Him for our Master and Lord! He has drawn us into the one community over which time and change and death have no power, the one community which endures for ever and carries forward its work, its acquisitions and honours, into the world beyond the grave; and He has thus assured us both of the final conquest of good over evil, and of an immortality of service and joy. He has conferred on us the privilege and responsibility of opening the gates of this eternal home and refuge of the soul to all whom our influence can reach, bidding us let our light so shine before men that they may come and walk in the light which we have received from heaven. He has called us so to interpret and apply his commandments to the needs and conditions of the time in which we live as that every good cause—social, educational, political—may find in us helpers and friends, as that we may lead the van in the march and progress of the world. And He has promised us that, in so far as we catch his spirit and truly interpret his mind, what we forbid on earth shall be forbidden in heaven, and what we approve on earth shall be approved in heaven.

If, then, we can say, "Lo, this is our Lord; we have waited for Him, and He will save us," we may well "rejoice and be glad in his salvation." For it is no merely personal salvation, no merely future and distant heaven, no merely selfish and ignoble task, for which we look and to which we are summoned. We are called to a present and a noble task, the task of teaching men all we know of Him, of opening and keeping open those gates of wisdom, righteousness, and charity by which alone they can approach Him, the task of being fellow-workers with Him in every cause by which the well-being of man is in any measure promoted and secured. We are looking for no distant heaven merely, and for no merely selfish salvation;

but for the heaven of being now and **always** in tune with the will of God, at one with the very spirit of heaven, and for a salvation which embraces the whole nature of man and extends to every race and kindred and tribe.

ALMONT PELONI.

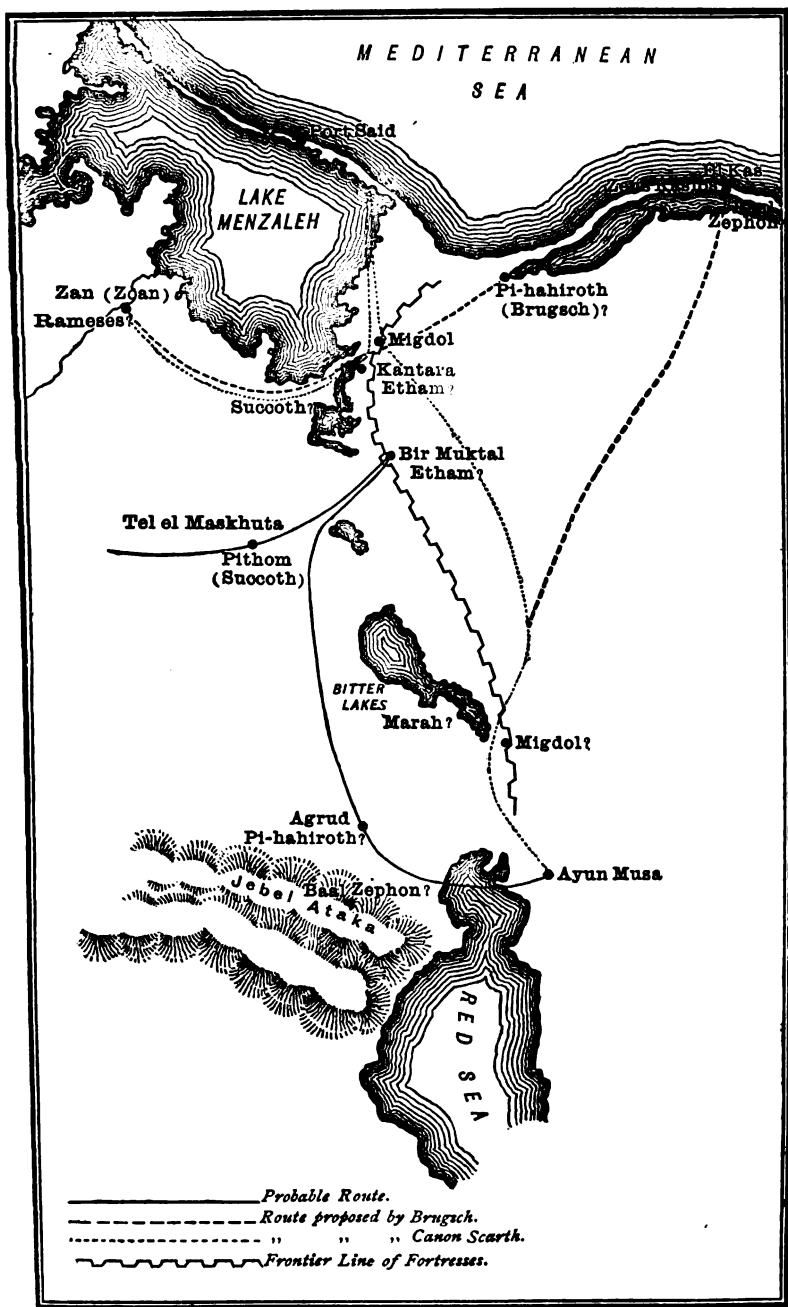
### THE ROUTE OF THE EXODUS.

EXODUS xiii. 17-xiv. 4.

IN the papers contributed by Miss Weld to the EXPOSITOR of last September, and to the Quarterly Statement for July of the Palestine Exploration Fund, the impossible theory of Canon Scarth is abandoned for another constructed by the author herself. This, however, amounts to little more than an approximation to the famous hypothesis of Brugsch. It is even *less* possible, by reason of its violent assumption of a junction between the Menzaleh and Sirbonian lakes.

Hypotheses are manifestly necessary to the advancement of our knowledge. No science, whether of History, Language, or Physics, can make one step of progress without them. But hypotheses sometimes hinder as well as help. The theory advocated by Brugsch with so much wealth of illustration in 1874-5 has had its brief reign. It is now finally extinct. The researches recently conducted in the Wady Tumilat have their signal reward in disproving a very alluring conjecture, and in furnishing us with at least one definite clue.

This essay is intended to be supplementary to the remarks contained in my brief article of last June. I propose to examine carefully the text of Exodus xiii. 17-xiv. 4, and also to cite evidence which must render Brugsch's hypothesis of a Northern Route altogether untenable. The



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sooner that hypothesis, and all its varied modifications, are finally consigned to the limbo of exploded theories, the better for our progress in true Biblical knowledge.

I. The opening verses of the *Parashah* commencing at Exodus xiii. 17, we would render as follows: "Now when Pharaoh let the people go, God did not lead them by the way of the land of the Philistines, though that was near; for God said, Lest the people repent when they see war, and turn back to Egypt. So God led the people in a circuit by the way leading to the wilderness, to the Yam Sûph."<sup>1</sup>

After a reference to the preservation of the bones of Israel's great national hero, which were carried away by the departing hosts of the great caravan, we pass to an enumeration of the opening stages of Israel's journey.

If however the reader consults the sketch-map, he will find that the host was moving in precisely the direction in which, according to the previous verses, it was God's intention that Israel should *not* go.

But when we reach Chapter xiv. 2, the true purport of the above verses becomes perfectly clear. The purpose of Jehovah only became known to Moses after the temporary check sustained at Etham (Khetam). Israel then reversed the direction of his march, and took an entirely different route.

Now the curious phenomena of the narrative can only be properly understood when we realize the composite character of the Pentateuch. The laborious critical investigations which have been pursued in Germany for about a century, have at length reduced both the Pentateuch, and the Book of Joshua, to their definite constituent elements. The mode in which these elements are combined we shall proceed to illustrate.

Verses 17-19 are of entirely different authorship from

<sup>1</sup> Of this geographical term I have spoken in my former paper. The construction is here according to Ewald, *Hebrew Syntax*, § 281 d.

those which follow. They were written by the Second Elohist,<sup>1</sup> who belonged to the Northern Israelite kingdom. His writings were characterized by a prophetic spirit, and by an elevation and breadth of view, standing in marked contrast with the more systematic and matter-of-fact style of narration that belongs to the writer of the "Book of Origins" (or "Priestly Annals" as the Graf-Wellhausen School designate it).<sup>2</sup> These traits are visible in the brief extract that lies before us. In the first place, the whole series of events are looked at purely from the Divine standpoint. Elohim is the supreme power that guides the earthly destiny of his people. Instead of leading them by the nearest route to Canaan, He chooses a circuitous path. In the second place, we have a touch of tribal enthusiasm in the special allusion to the bones of the great father of Ephraim, and his solemn injunction to his people.

But in Verse 20 we pass into the lower region of circumstantial narrative. It will be observed that it almost exactly fits on to Chapter xii. 37, and is also nearly identical in words with Numbers xxxiii. 6. The verse was evidently placed here by the Redactor of the Pentateuch. Nöldeke holds that the list of stages in Numbers xxxiii. was the compilation of the Author of the "Grundschrift" (Book of Origins).<sup>3</sup> While admitting that it exhibits certain numerical details which point in this direction, there is no reasonable ground for doubting that its *ultimate* origin

<sup>1</sup> This writer is variously named. Ewald calls him the "Third Narrator," Schrader "the Theocratic Narrator," Hupfeld "the Second Elohist." It was the distinguishing merit of the last-mentioned scholar that he was the first to exhibit the distinct individuality of this author as contrasted with that of the "Grundschrift" or "Book of Origins" (Ewald). Nöldeke, building on the foundations which had been so ably laid by Hupfeld, endeavoured to shew that the passages of the Second Elohist contained in the Pentateuch were those which were adopted by the Jehovist, or Fourth Narrator (Ewald), into his historical work.

<sup>2</sup> The reader should compare the graphic words of Ewald, *Geschichte des Volkes Israel*, vol. i. p. 146.

<sup>3</sup> *Untersuchungen zur Kritik des A.T.*, pp. 45, 92, 110.

was the hand of Moses himself, who wrote a brief record of the Desert stages, and probably recounted the main events which signalized the various spots at which Israel encamped.

The closing verses of Chapter xiii. belong to the Jehovistic (Jahvistic) narrator. Here again, as in the case of the Second Elohist, we perceive a deeply religious element entering into the history. Jehovah moves before the host in the pillar of cloud by day, and the pillar of fire by night.

The opening verses of the fourteenth Chapter are in the words of the Priestly Annalist (*Grundschrift*). It is not necessary to suppose that, in the original work of this Author, these verses immediately succeeded the words contained in Chapter xiii. 20. The various writings which enter into the Pentateuch were evidently freely employed by the Redactor, and omissions of considerable extracts in the documents were made to prevent repetition or want of harmony in the narrative.

II. Thus far we have endeavoured to exhibit the varied texture of the Exodus story. There is a dovetailing of different documents. Three among the main elements of which the Pentateuch is composed are present in the short extract which has been analysed. And the apparent inconsistency of Verses 17-19, with the statement in Verse 20 immediately disappears when we realize the fact that we have here to do with three different documents, each describing from its own particular point of view, and in its own characteristic manner, the grand events of Israel's flight from Egypt.

And, now, let us follow the events in chronological order. We shall thus find a deep significance in the opening words of the Second Elohist.

In the first place, it is evident that, in the mind of all the narrators, it is not the wilderness that is regarded as the ultimate destination of the Israelite march, but Canaan, the

land flowing with milk and honey. This is clear from the very first; compare Exodus iii. 8 with the song of triumph Exodus xv. 16, 17.

The starting-point in the journey was Ra'mses. This place, and Pithom, are named in close conjunction as store-cities (Exod. i. 11). We may assume that they were not far from one another, and were the chief centres of Hebrew population. Of the discovery of Pithom (*i.e.* the Pithom, notwithstanding Lepsius, who even still adheres to the view Miss Edwards has abandoned), I spoke in my former paper. Since then, Mr. Stanley Lane Poole has contributed to the *British Quarterly Review* (July) a very interesting description of this ancient store-city. "Within the enclosing wall," says this writer, "the whole area, about 10 acres in extent, is seen to be full of large square pits, which, on closer examination, prove to be solidly built chambers of various sizes, but all of the same general appearance." The partitions separating these chambers were of brick made *with*, and *without*, straw. The rooms seem to have been two-storied, the upper story containing the entrance, while the lower was reached by a trap-door.

But is Pithom necessarily Succoth? The evidence that can now be adduced scarcely leaves any room for doubt on this point. Brugsch had already shewn in his magnificent work, the *Dictionnaire Géographique* (pages 80, 637-46), that both Pithom and Khetam (Etham) belonged to the *Thuku* district, and that the name *Thuku*, or *Thukot*, would be applied *par excellence* to Pithom, the metropolis of that district, containing the temple where Tum or Âtum was worshipped. The same writer has also shewn the fact of an equivalence between the Hebrew **ד** and the Egyptian sign for **Θ**. Thukot is therefore without question the Hebrew סוכות (Succoth)<sup>1</sup>. But we have another testi-

<sup>1</sup> Brugsch appears to have been partly led to place Pithom on the shores of lake Menzaleh by the passage occurring in the Anastasi Papyrus vi.:—"the

mony, which is decisive. At Tell el Maskhuta has been discovered a fragment, bearing two cartouches of Rameses II. and the name of Succoth (*Academy*, April 7).<sup>1</sup>

The site of Pithom being thus ascertained, the position of Ra'mses should probably be placed somewhat further to the west. The next stage to Succoth is Etham (Khetam). From the words of the Hebrew narrative, as we interpret them, we can only hold this to have been north-east of Succoth. For the reasons stated in the former paper, we conjecturally placed Khetam, with Ebers, at Bir Muktal. To those who hold that every station mentioned in the Bible marks a day's march, this might seem too distant from Tell el Maskhuta; but as there is no Scripture warrant for believing that every night-encampment is recorded, such an objection falls to the ground. The point, however, on which we should desire satisfactory evidence is that Bir Muktal came within the Thuku district.

Hitherto Moses had guided Israel by the most direct route to Canaan, the ultimate goal of Israel's wanderings. His intention appears to have been that the people should enter the Promised Land by the way of the Philistines, i.e. by the S.W. border of Palestine. It was in this direction he was now marching. But the attempt to pass the strong fortress of Khetam, garrisoned by Egyptian soldiers, presented insuperable difficulties. And the divinely taught leader and prophet at once grasped the right interpretation

lakes of the city of Pi-tum of the King Mineptah, which is of the land of Thuku." In the above-mentioned Dictionary, p. 80, Brugsch says, "It is evident that the city having this name was situated close to the vast lakes or marshes which in our day are better known by the name of Birket Menzaleh." But Ebers (*Durch Gosen*, p. 510) has shewn that the word Birkabutha, rendered "lakes," is one of the many Semitic words adopted into the Egyptian language, being merely equivalent to the Hebrew בְּרִכּוֹת "ponds." It does not therefore necessarily denote extensive lakes.

<sup>1</sup> Since this paper was written other inscriptions bearing the name of *Thuku* and *Pi-tum* discovered at Tell el Maskhuta have been communicated by M. Naville in a letter published in the *Academy*, October 6.

of the obstacle. There came to him God's command to retreat. This Divine command is announced to us in the Hebrew text in two different forms. In the words of the Second Elohists, Israel is led by God not by the way to the land of the Philistines—not by what to human eyes seemed near, but by the circuitous route of the Red Sea.<sup>1</sup> In the more prosaic language of the Priestly Annalist, God ordered Israel to return from Etham and take up a position before Pi-hahîrôth.

Observe that the Divine Voice is associated with the outward event. With the untoward reverse came Jehovah's monition. The fact was interpreted as the voice of God's command.

We have an instructive example of the same principle in the opening chapter of Hosea's oracles. Hosea married Gomer, daughter of Diblaim, but afterwards discovered that his domestic happiness has been blasted by her infidelities. He reflects on his sorrows, and God teaches him to find in them a symbol of Jehovah's love outraged by Israel's unfaithfulness in social, political, and religious life. Then came the Divine interpretation of his grief. Hosea was intended by Jehovah to realize that the story of his own sorrow was a parable of the nation's treachery and sin against her Lord. This was to be the burden of his prophetic ministry. God had shaped his life—including his unhappy marriage—for this great end. (See Duhm, *Theologie der Propheten*, p. 82, and Nowack's *Commentary on Hosea*).

By a similar link of connexion between the outward

<sup>1</sup> In Exodus iii. 12, God declares to Moses "Ye shall worship me in this mountain when thou leadest forth the people out of Egypt." We may therefore infer that, according to the original plan of the lawgiver, it was his intention to make a special journey to this mountain accompanied by a band of Israelite Elders. It lies far beyond our purpose to discuss here the complicated problem respecting the identification of Sinai. It must, however, be confessed that the words of the Second Elohists seem to harmonize most readily with Mr. Baker Greene's hypothesis that Mount Hor and Mount Sinai are identical.

event and the inner Divine purpose, the mystery of Israel's reverse was explained to the consciousness of Moses, and the word of the Lord came to the mighty child-heart of the Prophet. How deeply suggestive are the events of Israel's journey as we thus read them in the pages of the sacred story! God spoke to Moses as He daily speaks to us, through our difficulties and perils. Well indeed is it for us if we too have the eye of childlike faith to discern the Father's will; if we too have the ear that listens amid the confusing echoes of the moving world around us to catch the thunder of Divine command.

But, meanwhile, the backward march of Israel assumed to the understanding of Pharaoh a far different aspect. In the reports that were brought to him by his officers he could only perceive an army of the hated Amu driven back by a serious check upon its own line of march, and moving into a position of great embarrassment and danger. Exultation filled the heart of Mineptah. The sufferings of Egypt—the darkness—the devouring locust—the devastating plague—all were forgotten in the blind thirst for revenge. The captains were summoned to his presence. The horsemen and chariots that had dealt death against many a serried rank of Kheta on the Orontes, were now ordered to the furious pursuit that was to end in overwhelming ruin.

So alternate in the great theatre of Divine and human action the bright and the dark aspect of the vast drama that is ever enacting. On the one side, we have the earthly limited and human view that scarcely rises above the phenomenal; that sees no higher power in history than the human will, no controlling influence but the conventional usage of the hour, sometimes dignified by the name of morals. We see, amid the low levels, the phantoms of hosts that strive—of horses that prance and plunge—of gorgeous chariots driven heavily; all moved by national ambition, private greed or despotic will, rushing on into dark-

ness, despair, and eternal silence. But, on the other side, we behold men who walk in the clear light that streams from far. These own the will of Him who made the Seven Stars and Orion. These feel in every pulse that thrills a mighty influence transcending all that eye can see and coming from a Heart that ever loves. Every step of their journey is accompanied by the Angelic Presence that fights in their battles and causes the stream to break forth from the rock. Before them, as they traverse the dark plains and defiles of human uncertainty and sorrow, there moves the awful splendour of the fiery column that links the earth to heaven, that sheds its glory on the meanest task, and leads the pilgrim onward to God's promised land.

OWEN C. WHITEHOUSE.

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## SCRIPTURE STUDIES OF THE HEAVENLY STATE.

### VI. THE FOREMOST MEN IN THE BLESSED LIFE.

(*Revelation* vii. 14-15.)

WE have been attempting by an inductive method to determine the law of the heavenly blessedness, to discover from the teaching of Scripture what constitutes the joy of the future life. In pursuing this study, we have followed a descending scale. We began with the highest round of the ladder, and tried to find the secret of Christ's own joy; we found that its secret lay in the very cross He bore. We then passed downward to the life of intermediate intelligences, and inquired what constitutes the desire of angels; we found that their deepest desire was to look into the secret of ministration. So far there is perfect agreement; the law of Christ's joy is the law of angels' joy. One other scale of



intelligence remains. St. Paul says that every *man* shall rise in his own order. There is an order of *humanity* in the heavenly state. There is a principle of Divine selection which prevents all men from being equal, which gives to one man pre-eminence over another. What is that principle? What is that law of the heavenly state which makes one human star differ from another star in glory? The order in rank can be nothing less than an order in blessedness. If we enter into the city of God, not simultaneously, but one by one, it can only be because there is a difference of preparedness in the hearts of men. It can only be because, by constitution and by training, some are earlier fitted than others for breathing an atmosphere which to the purely natural life would be a source of pain. Divine selection is not arbitrary selection; it is an order of fitness, an order of merit, and, therefore, an order of nature. What is that condition of spiritual ripeness which will enable a human soul to enter deepest into the heavenly joy?

Now, this is precisely the question which the Seer of Patmos asks in the passage before us. In the visions of the night there swims before his gaze a picture of the life of Paradise. He sees a multitude gathered together out of every country and kindred and people and tongue, united in a common worship and harmonized by a common joy. But the joy, though common, is not equal. Amid this vast multitude there are some who are happiest of the happy, who have been taken up as it were into the transfiguration-mount. They are "arrayed in white," their garments glisten with a special glory. The Seer wants to know who they are, and whence they came. He wants to know what is their character, and how they got that character; what gives them the right to their present eminence, and what gave them the power to attain it. And to the inquiring Seer there comes a very striking answer, an answer which replies to both questions at the

same time. The root of the whole explanation is given in a single word—"therefore." That word binds the whole passage together; and it binds more than the passage: it connects human destiny with human conduct. It tells the Seer that the foremost men in the blessed life are not foremost by accident, by caprice, by arbitrary will either of man or God, but by the law of human reason. They are foremost in the heavenly state because they had had an appropriate training for that state, because the future life found them already specially prepared by their life on earth.

Let us proceed to unfold the argument in detail. There is, as it seems to us, a parallelism between Verses 14 and 15—not indeed logically arranged, but clearly implied in the conception of the writer. The line of thought we take to be this: There is a threefold connection between the earthly training and the heavenly eminence of the foremost human spirits. (1) They have come out of great tribulation; *therefore* they serve God day and night in his temple. (2) They have washed their robes; *therefore* they are "before the throne." (3) They have bathed themselves in a sacrificial life, "in the blood of the Lamb;" *therefore* they have received a special kind of power which only belongs to the children of Love: "He that sitteth on the throne," *i.e.* the Lamb, "shall spread his tabernacle over them."

I. The foremost men in the blessed life have, during their earthly state, passed through a discipline of the will which has enabled them to make the will of God their own, and to delight in doing his high will. "They have come out of great tribulation." Their reward is that, in the heavenly state, the attitude of obedience, once temporary, has become habitual: "They serve Him *day and night* in his temple." This is not the popular conception of heaven. The popular conception runs thus: "These are they who have served in tribulation on earth, therefore they now serve no more." And let us remember on what this popular view is based.

It rests on the belief that there is no connection between the life of this present world and the life of future worlds. This world is a scene of probation ; we are simply on our trial for life or death. Those who are content to enjoy themselves here, and to ignore that yoke of Divine service which God has imposed upon them, will be beaten with many stripes in the world to come. Those who have borne the yoke of Divine service with pain, and been content to ignore the pleasures which would tempt them from their toil, will receive at the end of the day an exemption from all service and a full right to enjoy the things which the world calls good. The life of heaven will reverse the conditions of the saint ; and the life of hell will reverse the circumstances of the sinner ; for, when the probation is complete, the present things may vanish away.

The view of the future life given in the Apocalypse is radically opposed to this, though here, if anywhere, we should have looked for an agreement ; for the Apocalypse is of all books of the Bible that which comes nearest to an outward or empirical type of thought. Yet in the passage before us, this world, in its relation to future worlds, is not a scene of probation at all ; it is a place of *education*. It is not a court of assize where men stand to take their trial for life or death ; it is a school in which they are prepared for a destined work. The life of the saint is valuable because it is a preparation ; the life of the sinner is deprecated simply because it is not. It is esteemed a high qualification to serve God on earth : but why ? Because heaven is itself a life of service. To serve God day and night in his temple is the ideal state of the future world ; that, and that alone, is the reason why the men who reach that state are "they who have come out of great tribulation." If, to the view of the Seer of Patmos, heaven had presented itself as a place of Epicurean joys, he would have felt it to be not only unfair, but illogical, that its

leading ranks should be filled by the sons of tribulation. What connection could there be between tribulation and sensuous joy? To fit a man for an Epicurean life there is required an Epicurean training; and the foremost men in such a life should certainly be those of whom it could be said: "These are they who have come out of great luxury." But if to the Seer of Patmos heaven presented itself as a scene of service, we can easily see that a discipline of sorrow would be the best preparation for that kingdom. Service is the subjection of one will to another will; and tribulation prepares for service by subduing the will, and leading men to feel that they cannot stand alone. To yield up the individual will in moments of earthly tribulation is the road to a great reward, but it is not an arbitrary reward; it is the recompense of finding a necessity of nature in what was once a law of sacrifice. The reward of the man who yields his will with tribulation is the power to yield his will without tribulation—to serve day and night. The joy to which such a man looks forward is the joy of having that life made habitual which now comes only in temporary flashes and experiences of the passing hour. It is the joy of seeing the life of sacrifice transformed from a penance into a privilege; of losing the old sense of struggle in the path of self-surrender; of being able to say, not only with resignation but with acquiescence, "Thy will be done."

Here, then, is the *first* link of the chain between heaven and earth. Those who begin by serving with difficulty and pain are rewarded by having the life of service made habitual and delightful to them—they serve day and night. There is, as it seems to us, a striking parallel of thought between this passage of the Apocalypse and another passage in the fourth Gospel, viz. John xvi. 20, where Christ says to his disciples: "Ye shall be sorrowful, but your sorrow shall be turned into joy." That which suggests the parallelism is the phrase, "turned into." The transformation of

sorrow into joy is a thought which belongs to Christianity alone. All religions have tried to solve the problem of human happiness, but the faith of Christ alone has attempted its solution by the incorporation of that which man calls its opposite. The Epicurean proposed to reach joy by *escaping* sorrow; the Stoic has tried to gain it by *ignoring* sorrow; Christianity has assumed the unique position of striving to attain it by *transmuting* sorrow. To turn the very elements of grief into the elements of joy; to make use of the old materials of pain for the service of happiness; to build the ladder of human progress on the lowest step of human depression; this is the thought of St. John alike in the Gospel and in the Apocalypse. He sees men bearing a heavy cross and weeping under its weight. He tells them that there is a time coming when the very cross itself shall be transmuted into a crown, and the sorrow with which they bear it "turned into joy." That which is to constitute the pleasure of the spirits of just men made perfect is the very thing that constitutes the pain of spirits that are unjust and imperfect. The secret of heavenly joy is the very element which to the worldly mind is the source of earthly sorrow—the sacrifice of self. The command to surrender the human will to a Divine will comes at the outset to every man in the form of tribulation; it strikes at the root of that false sense of independence which belongs to the initial stages of every human soul. To one who is passing through these initial stages the greatest joy of life is the promise of emancipation from the impending yoke of service. But to one who for a time has borne that yoke, such a promise would be pain. *His* greatest desire would be that the life of service should become his atmosphere, that the command of law should become the impulse of love. *This* is what St. John means by the turning of sorrow into joy, by the passage from tribulation into service. He comforts the man who in the

present world has been forced to yield up his will to God's will. He does not tell him that in the future world no such surrender will be required, but that no such surrender will there be a source of pain. The strait gate will become the broad way; the arduous duty will pass into the necessary habit of life; and they who have found tribulation in the service of a single hour will end with the power to serve day and night in his temple.

II. We come now to the *second* link of that chain which connects the present with the future world. The foremost men in the blessed life "have washed their robes;" *therefore*, they are "before the throne." Let us try to understand the nature of the privilege which is here indicated. The idea is evidently that of a crowded assembly met together to witness a spectacle of surpassing glory. For beholding that spectacle the situation of the multitude is not equally favourable; some are in front, and some in the rear. Those in the front have a direct and immediate view; they are "before the throne," and so have the privilege of immediate observation. Those in the rear, on the other hand, have no such advantage; their view is obstructed by the spectators in front of them. They have no direct and immediate evidence of what is going on in the foreground; their evidence is derived from hearsay. They do not themselves see the throne; they do not themselves hear the acclamations that surround the throne; their information regarding the majesty and the praise comes only from those who are permitted to see and hear. It comes to them like an historical tradition. It is handed back over the heads of the audience—from those who see to those who stand behind them. That is the simile in the mind of the Seer of Patmos. The intellectual blessedness of heaven is to him the privilege of knowing God; and the highest knowledge is that which comes from sight. The foremost in intellectual blessedness are the men who *see* most, who have the least

need of foreign or extraneous testimony, who are influenced by a direct and intuitive glance at the very centre of power ; their reward is that they stand " before the throne."

But St. John goes on to say that even this is not an arbitrary reward. If there are some who are privileged to have a front view, it is because they have cultivated that special faculty which is concerned with the vision of God : " they have washed their robes ; therefore they are before the throne." The thought is identical with the idea of the fourth Gospel : " If any man will do his will, he shall know of the doctrine ; " it is identical with that of the still earlier saying, " Blessed are the pure in heart, for they shall see God." That a childlike heart is the organ of Divine vision, that a holy life is the medium of spiritual insight, that a pure and self-forgetting walk with God is the quickest and surest road to an understanding of the heavenly mysteries, is a thought which runs like a thread of gold through the New Testament from beginning to end. It is no arbitrary thought ; it is an essential part of a great system. Each object must be known by its own faculty—light by the eye, music by the ear, softness by the touch. God is Love, and love too needs its faculty. Love can only be known by love ; its organ is the heart and the life of the heart. It is not alone in the pages of him who is distinctively called the Apostle of Love that this doctrine is prominent ; strange to say, it is set forth with even more emphasis by the sober and practical St. Paul. When he says, in 1 Corinthians xiii. : " Now we see through a glass, darkly ; but then face to face : now I know in part ; then shall I know even as also I am known "—what does he mean ? In the popular view there seems an abrupt transition from the foregoing exposition of charity to a study of the last things. In truth there is no abruptness ; he is but continuing his exposition. The " now " and the " then " do not stand for " on earth " and " in heaven." The " now " is the time of lovelessness

whenever and wheresoever it may come; the "then" is the life of love in whatsoever world it may dawn. Paul says that so long as the life of love is absent there can be no vision of God. Men in that stage can only see through a glass, darkly. They can see the things about God, but not God Himself. Their knowledge is limited to such elements as prophecy and miracle—whether any man has seen a mountain moved by the power of faith, or heard his brother speak by the gift of tongues. Paul says that these are not permanent sources of the knowledge of God. They do not reveal the essence of the Divine Nature; they do not touch that which is inseparable from the Divine Being. They are but accidents, and therefore they are transitory: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." But there is a road to Divine knowledge which penetrates more deeply than these, which leads into the very heart of God; it is love. When a man enters into that charity which thinketh no evil, he sees God face to face. He sees Him by the possession of a kindred nature. In the life of sacrifice for his fellow-man he gets a glimpse of the central law of the universe. In the joy of that life of sacrifice he has a foretaste of the heavenly joy—the joy of angels, the joy of the Lord. The evidence of miracle, the evidence of prophecy, the evidence of all testimony, fades before the blaze of the immediate light: "when that which is perfect has come, that which is in part is done away." They who have washed their robes are before the throne.

III. This brings us to the *third* and final point of connexion between earth and heaven. We have seen that the life of sacrifice results in a vision of God; St. John says that it results in more than that; it also brings the strength of God. The foremost men in the blessed life have bathed in an element of sacrifice, "in the blood of the Lamb"



and therefore they have become the recipients of a power which specially belongs to the sacrificial spirit, "He that dwelleth in the midst of the throne shall overshadow them with his tabernacle."

Here, again, the Seer of Patmos has given utterance to a thought which is not peculiar to himself but common to the first age of Christendom. It is a paradox, but it is not the paradox of an individual mind; it is the expression of a principle by which Christianity itself must stand or fall—the power of the Cross. To the popular interpretation, indeed, St. John's words, and all kindred words of the Bible, become absolutely meaningless. When St. Paul says, "If we suffer with Him, we shall also reign with Him;" when our Lord Himself says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven,"—the world with the most perfect unconsciousness gives these words a pagan sense, the very sense which Christianity came to dispel. It takes them to mean that the men who have no physical power here shall receive physical power above; that those who in this sublunary sphere have given up their personality to some lofty aim or impersonal interest shall in the new heavens and the new earth obtain a temporal crown which shall secure their own interests for evermore. The blessing of the poor in spirit is but the advent of a great reaction which shall transform poverty into wealth and change the ploughshare of toil into the sword of empire!

Now if this be Christianity, we have no hesitation in saying that the message which Christ brought into the world was a commonplace and a redundancy. If the goal of Christian glory is to be the attainment of an empire analogous to that of the Cæsars, was it not a pity ever to have disturbed the existing order of things? Would it not have been better to have allowed the Roman state to slumber on in the security of its power? What was to

be gained by the proclamation of a new kingdom if it only meant a new power of outward conquest? Or, if such a power was indeed to be the goal of humanity, why not adopt better means of preparing for it? What advantage is to be reaped from poverty of spirit, or from meekness, or from ability to bear persecution, if the design of the Christian's life be the perfecting of his physical strength above the physical strength of other men? Would not the true preparation for such a kingdom lie in the opposite course—in the cultivation of warlike prowess, in the assertion of personal claims, in the sense of individual importance; would not these and such as these have proved the fitting pathways to the attainment of a material throne?

And, undoubtedly, if the throne had been material, these would have been the pathways chosen. The fact that opposite paths have been chosen is itself the strongest proof that the power which Christ promised is one of an altogether unique kind—a power allied in its nature to what the pagan world calls weakness. We do not require to go out of our own experience in order to find that there is such a power. The greatest influence over men which has ever been wielded in this world has been wielded by human beings in their moments of self-forgetfulness. It is at times when the man is lost in the cause that the man himself is glorified; it is in the sacrifice of self that the power of personality is revealed. The men who live in the hearts of posterity have achieved that immortality by dying to themselves. The philanthropist, the poet, the philosopher, have each and all influenced their own age and other ages just in proportion as they have merged their personal being in the respective causes of morality, beauty, and truth. Their power has increased with their distance from selfish motives; the strength of their life has been manifest to others precisely in the measure in which it has been hidden from themselves.

That which has given them a possession in the world of human thought has been the fact that they themselves have been possessed by their own thought, dominated by an idea which left them no choice but to obey, and impelled by a force which they could neither oppose nor control. They have impressed the world with the strength of their individual nature just because they have been so little conscious of their own individuality that at any moment they could have said with St. Paul, "I live, yet not I."

Now this is the thought which, in the passage before us, the Seer of Patmos makes his own. He says that in the coming state of heavenly blessedness the foremost seats of power will be held by those who are most self-forgetting. The souls whose influence shall penetrate the furthest and the deepest will be the souls that have lost themselves in an enthusiasm of love; they will be filled with the life of Christ just in proportion as they lose their own. In the devotion to a great ideal of sacrifice they have become unconscious of self, have ceased to feel the need of sun or moon or any personal joy, for the Lamb is the light of their city, and each of them has found his interest in the interest of his brother. But for this very reason each of them has become the recipient of a new power—a power which is the wonder of his fellows, most of all the wonder of himself. The weakness which so long waited upon self-love, and paralysed the efforts of the individual life, has vanished with the rise of an enthusiasm which has made the individual life forgetful of its own being; and the soul which has incorporated the cares and the burdens of others has found its personal yoke to be *easy* and its personal burden to be light.

GEORGE MATHESON.

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## THE RENDERING OF ROMANS XII. 16.

THE Revised Version of τοῖς ταπεινοῖς συναπαγόμενοι is "Condescend to things that are lowly," with the margins, "Greek, be carried away with," and "Or, them" (that are lowly). Thus the reading of the Authorised Version is relegated to the margin, and the old Authorised Version's margin, "Be contented with mean things," is (to my great regret) omitted. The passage is interesting both linguistically and ethically. *Συναπάγεται* occurs only twice elsewhere in the Greek New Testament, and then only in a bad sense, "to let oneself be carried away, or seduced, by anything" (see Gal. ii. 13; 2 Pet. iii. 17). In the Septuagint of Exodus xiv. 6, *συναπήγαγε* is the equivalent of *ἔλαβεν* "he took," or, as the context would allow us to paraphrase, "he forced to go (with him)." On grounds of Greek-Biblical usage, therefore, "condescend" seems too weak a rendering of *συναπαγόμενοι*; but, if it be allowed, surely its most natural complement in the phrase is, not "to lowly things," but "to lowly persons." As a matter of English usage, we can say "to condescend to a person," but hardly, in the ordinary English of a practical exhortation, "to condescend to a thing," unless we mean "to condescend to perform an unworthy act." If the Revised Version's exegesis of the passage be adopted, surely it will be better to change the Authorised Version's rendering of the participle.

Returning to the three passages in the Greek Bible referred to, we may notice that they all imply the communication of an irresistible impulse. If, then, we confine ourselves to Greek-Biblical usage, the meaning of the phrase will be, "Letting yourselves be carried away with an enthusiasm for lowly persons, or for lowly things," not merely, as Dr. Farrar puts it (*St. Paul*, vol. ii. p. 259, note), "Letting the lowly lead you with them by the hand,"

which would rather be *συμπεριφερόμενοι* (as Sept. of Sirach xxv. 1), but, "Letting them drag you away with them."

The objections in the present writer's mind to this interpretation are: (1) that it expresses a requirement pitched in too high a key for the immediate context; perhaps one might add, too narrow in its compass for any congregation composed of variously gifted persons, some of whom presumably would have to lay the Gospel net in the haunts of those who would be neither lowly in station nor lowly in mind; and (2) that *συναπάρομαι* does not seem to be used in a distinctly good sense, *i.e.* of giving way to a good impulse. It may be doubted, too, whether, "Let yourselves be captivated by the lowly," is a natural exhortation to make in any language.

At any rate, we shall never perhaps feel quite sure of our ground, as long as we keep to considerations drawn from Greek usage. Let us try those suggested by Semitic. The Syriac Peshito represents the Greek phrase, by "Unite yourselves with the lowly-minded"; Delitzsch, in his new translation of the New Testament (the edition quoted is the fourth, 1882), by כִּי אֶסְדִּיתְּעִי אֶת־הַשְּׁפִלִּים, "but make friends with those that are lowly." Neither of these helps us much philologically. But on referring to his separate translation of the Epistle to the Romans, with philological notes, published in 1870, we see what view the latter scholar really takes of the passage. There he renders the phrase כִּי אֶסְדִּיתְּעִי אֶת־הַשְּׁפִלִּים "but familiarize yourselves with those that are lowly." This throws fresh light on the Greek. Every Hebraist knows that נָהַג means "to drive," but in Eccles. ii. 3 recent authorities have pointed out that we should probably adopt the sense "to conduct oneself." This supplies the bridge to a well-established meaning of the word in the language of the Talmud and of the Targums, "to be accustomed to," or, as it may mean in Ithpeel, "to accustom oneself to," "to familiarize oneself

with." Delitzsch's early rendering, therefore, seems to me philologically the best. He could not indeed retain it in his popular Hebrew version (a monument of consecrated learning), because, being Chaldaizing, it would not have been universally intelligible.

Hebrew students, I believe, are very strongly of opinion that Hebraistic considerations are destined to influence New Testament exegesis more than they have yet done. A German Jewish scholar has admitted that "form and matter, contents and dress (of the New Testament), are productions of the Hebrew spirit and of Hebrew intuition."

St. Paul himself, as M. Renan reminded us in *Les apôtres*, is apt to think in Semitic forms; hence we may in part explain his abruptness, and also perhaps a few at least of his strange expressions. That the Greek phrase before us is a strange one, can hardly be doubted. We can account for it with ease by supposing that St. Paul translated the Hebrew phrase which was in his mind with regard to its primary rather than its secondary meaning. The latter however gives a more appropriate rendering (granting it to be an allowable one) of the Greek phrase than any of those which divide the suffrages of the commentators.

It is perhaps an additional advantage (and this brings us to the ethical point of view referred to at the outset) that we thus get rid for ever of the questionable advice to "condescend." Whether "condescension" has altered its meaning in recent English, I know not; but I fancy that the moral sense of most preachers prompts them to emphasize the duty, not of "condescension," which is too suggestive of patronizing, but of friendly sympathy with the poor and their ways. Our grand example is One who descended, but did not condescend; who did not move about among men as a superior being, but became "like unto us in all things." God Himself is hardly to be called condescending; Hupfeld's and Dr.

Kay's rendering, "thy condescension," for *תַּנְחִי* in Psalm xviii. 35 (Heb. 36), is subtly devised but inferior, perhaps, to that of Delitzsch (who, however, in his note uses "condescension" as a synonym for "humility"), "thy humility." It is hard, no doubt, for a rich or great man to descend without condescending, but surely He who dwells at once "in the high and holy place," and "with him that is lowly in spirit" (Isa. lvii. 15), is not, according to the deepest view of His character, to be called "condescending." At any rate, "condescend" is an equivocal phrase in a Pauline epistle, and only to be allowed from stern necessity. St. Paul did not "condescend," nor indeed did he "let himself be captivated" by one class more than another. "To the weak he became as weak" (1 Cor. ix. 22); that is true, but he also tells us that he is "become all things to all men," and that he is "debtor both to Greeks and to Barbarians, both to the wise and to the unwise" (Rom. i. 14). All men who had need of him could "captivate" him, while their need lasted. But for daily life, for familiar intercourse, St. Paul, like his and our Master, was contented with lowly things and persons, partly because the poor seemed to need him most, partly because he was free from self-importance, and hated "disputes who should be greatest." He "set not his mind on high things, but familiarized himself with lowly things." He was a working-man, and lived as working-men lived. And those who cannot follow St. Paul in the letter, any more than they can so follow the Master, may still carry out the spirit of his teaching, by "making friends with the lowly," and cultivating that simplicity in externals which, in some of our moods, seems to us to be vanishing more and more from English society.

T. K. CHEYNE.

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